700.b.16

MEDITATIONS OF CONSOLATION.

PSAL. 94. vers. 19.

In the multitude of the sorrowes that I had in my heart, thy comforts have refreshed my soule.



LONDON
Printed for IOHN HODGETS.

M.DC.XXI.

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M.DC.XXI.

A TREATISE concerning the repoſe and pacification of minde,

among the ſundry temptations and afflictions of *this life.*

CHAP. I.

Againſt the griefe and ſorrow for the loſſe of our goods and ſubſtance.

AMong many griefes which diſquiet the mind, that is not the leaſt, which men conceiue for the loſſe of their wealth, and poſſeſſions, when they fall into diſtreſſe and want, hauing before abounded and enioyed plentie. Wherefore to raiſe vp the mind which is thus caſt downe, and to incourage the diſtreſſed heart, among others not a few, theſe conſiderations will afford great comfort. Firſt the promiſes of God, know-

ing that all things in heauen and earth are in his hands, which he will bleſſe, if we feare & ſerue him, & which wil by our diſobedience become accurſed, if we deſpiſe him, as it is moſt fearefully ſet downe in the twentie ſixt of Leuiticus, and the eight and twentieth of Deuteronomie, both for the comfort of the godly, and the terrour of the wicked. Behold, the eye of the Lord is vpon them that feare him, and vpon them that truſt in his mercie; to deliuer their ſoules from death, and to preſerue them in famine. Therefore take no thought, ſaying, What ſhal we eate, or what ſhal we drinke, or wherewithall ſhall we be clothed? for your heauenly Father knoweth you haue need of thoſe things. Where it is not vnworthy the obſeruation, that the *Euangeliſt ſaith not, that God knoweth, but your heauenly Father knoweth you haue neede of thoſe things, by that louing Name, more to ſtrengthen and aſſure vs if wee ſerue him.* For godlineſſe hath the promiſe both of this life and the life to come, and is great gaine, if a man bee content with

Pſal. 33. 18, 19

Matt. 6. 31, 32.

Chryſoſtom vpon that place.

1. Tim. 4. 8.

1. Tim. 6. 6.

with that which hee hath; for wee brought nothing into the world, as *Iob* confeſſeth of himſelfe, and it is certaine that we carry nothing out. Iob.1.21.

Secondly, the vnchangeable trueth of God, of which nothing euer failed; for it ſtandeth for euer, and neuer returneth void. And this God ſo true, ſo immutable, hath promiſed helpe, and all good things to the humble and contrite in heart, and ſuch as feare him, whereof there bee infinite examples in Scripture, which are written for our learning. *Ioſeph* ſold of his brethren, caſt into priſon at the falſe accuſation of his miſtreſſe, and there his feete held in the ſtockes, and the yron pearced into his ſoule: But hee is made ruler ouer all Egypt, and the ſecond man next vnto *Pharaoh*, ſo that without him, no man ſhould lift vp his hand or foote in the whole land. *Daniel* a captiue, made gouernour ouer the whole prouince of *Babel* by *Nebuchadnezzar*. *Daniel* is caſt into the lyons denne, at the accuſation of *Darius* councell, but no hurt was done vnto Iosua.21.45. Eſa.40.8. and 55.11. Pſal.34.6,7,8,9. Rom.15.4. Gen.37. Gen.39. Pſal.105.18. Gen.41. Dan.2.48. Dan.6.23.

him becauſe hee beleeued in his God, and a decree was made, that all men ſhould tremble and feare before *Daniels* God. How many were S. *Pauls* afflictions! Hee reckoneth vp a long and pitifull Catalogue, yet comforted in them all, that hee might comfort others, which are in afflictions, with
2. Cor. 1. 4. the like comfort, wherewith hee was comforted of God. Many other examples there bee in the Booke of God, but theſe are ſufficient to aſſure vs, that hee which hath promiſed is able to doe it.

Thirdly, his power and prouidence, whereby hee hath made all things of nothing, and gouerneth and diſpoſeth all his creatures in heauen and earth,
Iob 37. as *Elihu* ſetteth downe at large, ſo that nothing falleth out but by his will and appointment, and therefore we reade, that hee commanded the deuill to bee
1. King. 22. 22. a falſe prophet in the mouthes of all
Ionas 2. 7. *Achabs* prophets. And the worme to
Ionas 4. 7. ſmite the gourd which ſhadowed *Ionas*. And the Whale which ſwallowed vp *Ionas*, which is a ſingular obſeruation,

ſeruation, to teach vs, that nothing falleth out, but according to his good pleaſure, as wee may ſee of Haile, Snowe, Froſt, Thunder, Tempeſt, &c. Beſides all that, hee giueth the beaſts their food, and the yong Rauens that crie, prouiding that of the filth of their neſts ſhould breede wormes, wherewith they be nouriſhed vntill their fethers appeare blacke, vntill which time their dams leaue them as though they were none of theirs. Adde to this, how the lillies of the field are more glorious then euer *Salomon* was in all his royalty; and yet neither labour, nor ſpinne, how a ſparrow falleth not vpon the ground, but by the will of God, whereof two are ſold for a farthing. And learne not to diſtruſt, but that God, who hath granted life, will alſo prouide maintenance, for euen the very haires of our heads are numbred, and not one of them ſhall fall without his will. Did not God feede his people with Manna, and gaue them water out of the rocke? And was not *Eliah* fed of the Rauens, and after nouriſhed

Pſal 48.
Pſal.141.9.
Matth.6.28.
Matt.10.30.
Exod.16.16.
Num.20.11.
1.King.17.6.

verſe 16. by a poore widowes oyle and meale, wonderfully increaſed, till God ſent raine vpon the earth? And was God *Eliahs* God onely? Is hee not likewiſe

Eſay. 65.24 ours? Or is he not the ſame Lord Almightie and mercifull, who before wee call will anſwere, and while we ſpeake will heare? For, as it is in the ſame Pro-

Eſay. 49.15. phet, hee hath a dearer and a more intire affection towards vs, then a mother hath to the ſonne of her wombe; for though ſhe could forget her childe, yet our God cannot forget vs, becauſe we are grauen euen vpon the palmes of his hands.

Fourthly, the vnſpeakeable and ex-

Epheſ. 1.4. ceeding loue of God towards vs: For before we were, he of his mercie choſe

Rom. 5.10. vs to be his children, and when wee were his enemies, ſent his owne Sonne to reconcile vs vnto him, who

Phil. 2. 17. tooke vpon him for our ſakes the

Luke 2.7. forme of a ſeruant, and ſuffered re-

Gal. 3.13. proch, neede and pouertie, hate and

Mat. 27. 31. contempt; and laſt of all death, and

Iohn 15.10. that the curſed death of the Croſſe. And how can wee now bee careſull for

for corruptible maintenance, or doubt of his fauour? Againe, wee beleeue to enioy hereafter a kingdome, and euerlaſting life; And ſhall we now be wedded to this ſhort life, which is but a ſpanne long, and like a ſhadow, nay a winde and a vaniſhing cloude, and ſo vaine, that *Eſay* is commanded to cry, that all fleſh is graſſe, and all the grace thereof as the flower of the field? Beſides, when wee confeſſe God to be our Father, and in this name commend our ſelues vnto him in our daily prayers, ſhall wee once dreame that hee will not prouide for our maintenance? No, Chriſt reaſoneth thus, that if we who are wicked can giue good things vnto our children, how much more ſhall our Father which is in heauen? Wherefore to end, ſince God hath elected vs, when we were not, redeemed vs by the death of his owne Sonne, when wee were his enemies, and aſſured vs of euerlaſting life (beſide the creating of vs of nothing, & ſanctifying of vs by his ſpirit) ſhall we either forſake him, or at any time murmure for the loſſe of worldly

Luk.12.32.
Pſal.102.11.
Iob.7.7.9.
Eſai.40.5.
1. Peter 1.24.
Matth.7.11.

Iob 1. riches? Let vs remember *Iob*, The Lord gaue, and the Lord hath taken away, bleſſed be the Name of the Lord, and Iob. 42. he gaue *Iob* twiſe ſo much as hee had before.

CHAP. II.

Againſt the griefe for loſſe of worldly preferment and Honour.

FIrſt, if wee doe not ouer greedily deſire them, we ſhall not impatiently bewaile their loſſe; and wee ſhall not deſire them, if wee haue layed the true foundation of Chriſtianitie, which is humilitie, and the knowledge of our ſelues: For the iuſt man laboureth firſt to vnderſtand his ſinne, to bewaile it, to amend it, and to returne to his God; and this ought to be our ſtudie, then ſhall wee bee caſt downe with the conſideration of our ſelues, who are borne in filth and ſor- Ezech. 16. 4. row, and the firſt voice wee vtter is of teares and griefe, becauſe wee enter into the valley of miſerie ſubiect to all caſualties

caſualties and dangers, alwayes in feare, and not one minute of an houre certain of life, a thing ſo fraile, that wee reade of ſome deſtroyed with thunder, ſome oppreſſed with the fall of an houſe, ſome deuoured with the ſword, ſome waſted with famine, ſome conſumed with the peſtilence, nay many with griefe, and not a few with ioy, and a thouſand other more light occaſions. So that a man may well ſay as *Eliphaz* did, that a man is borne to miſerie, as the ſparkes to flie vpward, and that euery one liuing is but vanitie. All which, with infinite the like, may worke in vs a contentment, eſpecially knowing that we are but duſt, clay and aſhes. And theſe be our beſt mettall, borne in ſinne, wherby we cõmit ſuch things as offend God, defile our ſelues, and polute our conſciences, and become the children of Death: For by ſinne Death entred into the world. And therfore an ancient father hath left vs a good precept, that euery night, before we lay vs down to ſleepe, being alone, and without trouble, we ſhould bring foorth our bookes of

Iob. 1. 19.

Iob. 5. 7.

Rom. 5. 12.

Chriſoſtomus vpon 51. Pſal.

of accompts, euen our conſciences, and there humblie confeſſing and acknowledging our debts, blot them out by repentance, taking holde by a liuely faith of that full ſatisfaction which Chriſt Ieſus hath made, who cancelled the obligation that was againſt vs, and hath faſtned it vnto the Croſſe, and is made vnto vs of God the father Wiſedome, and Righteouſneſſe, and Sanctification, and Redemption, that we by him may be made holy, and wiſe, and righteous, and free, and ſo reioyce in the Lord, to the prayſe of the glory of his grace, wherewith he hath made vs freely accepted in his beloued.

Coloſ. 2. 14.

1. Cor. 1. 30.

Epheſ. 1, 5, 6, 7, 8, 9, &c.

Secondly, the due conſideration of the blindneſſe of ambitious men might ſoone quaile and abate the ſorrow for loſſe of worldly preferments, which thoſe that ſeeke ſo greedily, aske they know not what, as Chriſt anſwered the woman, who deſired, that one of her ſonnes might ſit on his right hand and the other on his left in his kingdome: For often times they that are ſo deſirous to be aloft, doe but ſeeke their

Mat. 20. 20.

their ſpeedier and more grieuous ouer-
throw. Haman who was exalted aboue
all the Princes of Ahaſhuerus, within Hester 9.6.
one twelue moneths ſpace was hanged
vpon a paire of gallowes fiftie cubites
high. And it is obſerued of the lear-
ned, that proude men in the Scripture
are commonly called fooles, rather
then Adulterers, Vſurers, or any other
offenders, which yet are not wiſe.

Thirdly, call to mind, how that not
many wiſe, nor many mightie, nor ma-
ny noble are called, but God hath cho- 1. Cor. 1.26,
ſen the fooliſh things of the world to 27, 28.
confound the wiſe, and the weake
things of the world to confound the
mightie, and vile things of the world,
and things that are deſpiſed hath God
choſen, and things that are not, to
bring to nought things that are, that Ier. 9.24.
flee that glorieth might glorie in the
Lord. For all fleſh is as the flower, and Eſai. 40.6.
all the grace thereof, as the graſſe of the
field, the graſſe withereth, the flower
fadeth, becauſe the ſpirit of the Lord
bloweth vpon it. And therefore S. *Paul*
who had the true eſtimate of things,
coun-

counteth his Circumciſion the eighth day, his kindred of Iſrael being of the tribe of *Beniamin* (which aſwell as Iuda had the King choſen out of it) and an Hebrew of the Hebrewes, and to bee a Phariſie, &c. and all other things but loſſe, yea doung, that he might winne Chriſt, and be found in him, &c. as followeth in the Philippians, a chapter full of rauiſhing comfort to a Chriſtian heart.

Phil. 3. 5. 6 7. 8. 9. &c.

Let this be a fourth thing of Meditation, to make vs weane our ſelues from the immoderate loue of worldly honour, and to beare patiently the loſſe thereof, if ſo it pleaſe God to trie vs. Euen that *Adam*, the father of vs all, by pride when hee would needes be like vnto God, caſt both himſelfe and his poſteritie into euerlaſting condemnation; and this is the deuils practiſe, ſayth *Chriſoſtome*, to carrie men vp aloft, that he might throw them downe headlong with greater force. Wherefore one of the ancient fathers calleth humilitie, the Chriſtians triacle made of the ſerpents head, while he treadeth vnder his

Auſten vpon the 19 Pſalme.

feete

ſeete all thoſe things which might prouoke him to be proud, & to exalt himſelfe. And therefore the example of *Iob* is ſo much commended vnto vs, who was more wary ſitting among the aſhes, then *Adam* was in the middeſt of the delights of Paradiſe. For hee could anſwere his wife prouoking him to impatience, that ſhee ſpake like a fooliſh woman: for why ſhould wee receiue good at the Lords hand and not receiue euill? acknowledging that it was the hand of the Lord, when the deuill did ſo ſtrike him, not looking to the inſtrument, but vnto the authour of all things, which gaue him leaue. Iob. 2. 10.

Further, what great folly is this that we, who pray continually, Leade vs not into temptation, yet notwithſtanding hunt after honours, and ſeeke preferment by all meanes, which bee the chiefe ſnares of the deuill wherewith hee entangleth men? For if it ſhould ſo pleaſe our God to ſet vs forth to bee made a gazing ſtocke vnto the world, and vnto Angels, and vnto men,

to

to hunger, to thirſt, to bee naked, to be buffeted, and haue no certaine dwelling place, to bee perſecuted, to bee euill ſpoken of, and to bee counted as the filth of the worlde, and the off-ſcowring of all things, as the Apoſtle ſpeaketh; yet euen in this we ſhould reioice and bee glad, for our reward is great in heauen: For we are dead, and our life is hidde with Chriſt in God; and when hee which is our life ſhall appeare, then ſhall wee alſo appeare with him in glory. And to ſay all in one word, what and how great therfore ought our care to be, to humble our ſelues; becauſe pride hath ſo infected vs, and ſo poſſeſſed our ſecret parts, that though we dayly ſtriue to ſubdue it, yet it will neuer be cleane ouercome? And what madneſſe is it to abhorre affliction, and the Croſſe, when a Chriſtian ought to take it willingly vpon his ſhoulders as his greateſt glory? God forbid, ſaith S. *Paul*, that I ſhould glory in any thing, but in the Croſſe of Ieſus Chriſt, whereby I am crucified to the world, and the world

1. Cor. 4. 9, 10, 11, 12, &c.

Col. 3. 3, 4.

Luther vpon the 6. to the Galatians.

Gal. 6. 14.

world to mee; For to the godly, euen this is an eaſie yoke and a ſweet burthen. Mat. 11. 30.

CHAP. III.

Againſt the loſſe and want of bodily pleaſures and delight.

FIrſt, if any will follow me, ſayth Chriſt, let him denie himſelfe and take vp his Croſſe and follow me. For he that will ſaue his life, ſhall loſe his life, and he that loſeth his life for my ſake, ſhall ſaue it. So ought wee to bee weaned from the pleaſures and delights of this world, that wee muſt be readie to ſuffer euen the ſhamefulleſt death of all for Chriſts ſake, that his life might be made manifeſt in our fleſh: For they that are after the fleſh, ſauour the things of the fleſh; But they that are after the ſpirit, ſauor the things of the ſpirit. For the wiſedome of the fleſh is death; but the wiſedome of the ſpirit is life and peace, becauſe the wiſedome of the fleſh is enmitie againſt God; for it is not Luke 9. 23. 2. Cor. 4. 11. Rom. 8. 5, 6, 7, 8.

not ſubiect to the law of God, neither in deed can be. So then they that are in the fleſh cannot pleaſe God: But they
Gal. 5 24. that are in Chriſt haue crucified the fleſh, with the affections and concupiſcences thereof: but wee feare ſo much the name of crucifying, that we will neuer come nigh the croſſe: So farre are we from taking it vp of our owne accord, like *Simon* of *Syren*, we will not beare it, except it be forced vpon vs; whereas our conuerſation (being Chriſtians) ought to be in heauen (deſpiſing all worldly things) from whence
Phil. 3. 20. wee looke for our Sauiour the Lord Ieſus Chriſt.

Secondly, doe you not know, ſaith
1. Cor. 3. 16. the Apoſtle, that you are the temple of the holy Ghoſt? if any man defile the temple of God, him will God deſtroy.
1. Cor. 6. 15. Are you ignorant that your bodies are the members of Chriſt? What then? ſhall I take the members of Chriſt, and make them the members of an harlot? Vpon which Saint *Auſten* moſt godly and learnedly writeth on this ſort, *Abſit*, God forbid, Our bodies are the members

members of Chriſt, for he is our head, and was man for our ſakes. Wherfore thou that defileſt thy ſelfe with filthy ſinne, ſtay, whither wilt thou runne headlong? Spare Chriſt, acknowledge Chriſt who dwelleth in thee; for hee that offendeth, and goeth on ſtil in wickedneſſe, deſpiſeth Chriſt, acknowledgeth not his Lord, and conſidereth not the price of his Redemption, the blood of the immaculate Lambe, by the ſprinkling whereof hee was waſhed. What lone was this of our Lord, to make thoſe that were ſeruants, his brethren? and as though this had been too little, he hath made vs his members, and further, temples of the holy Ghoſt. Goe to then, thou that haſt no care to keepe thy veſſell pure, and without ſpot, whether deſpiſeſt thou either Chriſt, whoſe member thou art, or the holy Ghoſt, whoſe temple thou art? Conſider the eyes of the Lord are vpon the iuſt, and his eares are open vnto their prayers, and ſtraitway addeth, which might terrifie thoſe who deceiue themſelues, and ſay, Pſal. 34. 15.

Leo ſermone 40 & quinto de Quadrageſima.

I will commit this or that. For God vouchſafeth not to behold ſuch filthy things: heare therefore that which followeth, Chriſt ſeeth thee, and the face of the Lord is againſt them that doe euill, to cut off their remembrance from the earth. Wherefore ſeeing wee are the temples of the holy Ghoſt, let vs keepe our bodies pure and vndefiled, that wee may worthily entertaine ſo honourable a gueſt, and may hereafter be citizens of the new Ieruſalem, into the which no vncleane thing ſhall enter; and now while we liue in this preſent world, not grieue the holy Spirit, by which wee are ſealed vp to the day of Redemption.

Reuel. 21. 27.

Ephes. 4. 30.

Thirdly, the workes of the fleſh are adultery, fornication, vncleanneſſe, wantonneſſe, idolatry, witchcraft, hatred, debate, emulations, wrath, contentions, ſeditions, hereſies, enuy, murther, drunkenneſſe, gluttonie, and ſuch like, which whoſoeuer committeth, ſhall not enter into the Kingdome of heauen; and ſeeing this is the trueth, let vs not take the loſſe of carnall and worldly

Gal. 5. 19, &c.

worldly pleaſures ouer-heauily, if at any time God ſhall trie vs by pouertie, impriſonment, or age, or ſickneſſe, or any the like aduerſitie.

Fourthly, there bee many reaſons which might ſomewhat preuaile to pacifie and ſet our hearts at eaſe, and withdraw our mindes from the loue and deſire of theſe worldly pleaſures. Firſt, he that would not, if he could, ſhake off the yoke of a cruell tyrant, euery man would iudge him vnwiſe: but theſe pleaſures execute great tyranny and cruelty vpon the ſoules of men, and therefore to bee by all means auoided. Secondly, they infect the minde, oppreſſe the ſoule, dull the wit, and waſte the body: ſuch harmes, beſides a thouſand more (if particulars ſhould bee reckoned vp) none, I am ſure, would participate willingly. Wherefore *Barnard* did well paint out this pleaſure, when as he deſcribed her ſitting in a chariot, whoſe foure wheels were; The firſt, gluttony; the ſecond, luſt; the third, exceſſe of apparell; the fourth, idleneſſe; and was drawen

with two horſes; Proſperity, and Abundance; and had two driuers, Securitie and Idleneſſe. If hee had added the retinue that followed and waited vpon her; Griefe, Repentance too late, pale-faced Sickenes, Beggery, and Death, nothing could haue been ſaid more. But it may be hee ſuppoſed, that euery one would iudge, by the quality of the miſtreſſe, the nature of her handmaids: Thirdly, Epicures and belly-gods, who ſeeke nothing but eaſe and pleaſure, choke in their hearts all holy cogitations, are enemies to godly ſtudies, refuſe good admonitiõs, and degenerate from men into filthy beaſts. Be not drunke with wine, ſaith the Apoſtle, but be filled with the holy Ghoſt, manifeſtly teaching, that theſe two will not ſtand together: Happie is that ioy whoſe foundation is grace. Get fauour with God, and thou ſhalt be happie. Deſireſt thou riches? Riches and treaſures are in thy houſe. Deſireſt thou beauty? The Lord ſaid to his Spouſe, Thou art all faire my Loue. Deſireſt thou life? Chriſt is life. Deſireſt

Ephes. 5, 18.

Pſal. 112. 3.

Cantic. 4. 1.

Iohn 14. 6.

ſireſt thou peace? Hee is alſo peace. Deſireſt thou honour? It is the Fathers pleaſure to giue a kingdome to his little flocke. And to end, Spirituall ioy in the ſoule is a liuing ſpring which neuer ceaſeth, and cannot bee corrupted, and that is that onely which all men ought to reioyce in, euen to haue the Lord for their God.

2.Cor.13.11.
Luke 12.32.
Ierem.9.24.

CHAP. IIII.

That we ought not to lament immoderately for the Death of our Friends.

FIrſt, our friends departed be either good or euill: Euill mens friendſhip and familiarity is conſpiracie againſt our God, and therefore their want and departure is not to bee bewailed. As for good men, they periſh not, neither haue wee loſt them, but ſent them before vnto the Kingdome of heauen, whither wee ſhall follow; and therefore muſt not enuie them this bleſſing, neither need

wee longer to mourne in blacke apparell for them, who are clothed in white robes, washed in the blood of the Lambe, and serue him day and night. Wherefore the Apostle sharpely reproueth those who lament the death of their friends immoderately, in this wise; I would not, brethren, haue you ignorant, concerning them which are asleepe, that yee sorrow not, euen as others that haue no hope, for if we beleeue that Iesus is dead, and is risen: euen so them which sleepe in Iesus Christ God will bring with him: For their death is not *exitus*, but *transitus*, a passage to a better life; and therefore it is well obserued, *Enoch* pleased God, and was translated; and in the booke of Wisedome it is said, that the righteous is taken away, lest wickednesse should alter his vnderstanding, or deceite beguile his minde. Why then should we lament those, who by death are made partakers of blessed ioy, and deliuered from manifold troubles, which estate Gods children haue alwayes wished, euen to bee dissolued, and

Reuel. 7. 14.

1. Thes. 4. 13, 14.

Ciprian de immortalitate. For death is but a little ceremony, whereby God admitteth vs into heauen.

Gen. 5. 24.

Wisd. 4. 11.

Philip. 1. 23.

and to bee with Chriſt. Old *Simeon* when God had reuealed vnto him Ieſus CHRIST the Sauiour of the world, in the Temple at Ieruſalem, whom hee promiſed hee ſhould ſee before hee died, then burſt foorth into this hearty prayer; O Lord now let thy ſeruant depart in peace, according to thy Word. Wherefore to end this, if we loue our friends now hauing left the world, and liuing with Chriſt, wee ought to bee willing, at the good pleaſure of our God, to goe vnto them, and not once to dreame of their returne vnto vs. For if we ſhould examine our owne hearts, wee ſhall find, that this great feare and griefe in the time either of the ſickneſſe, or death of our friends, commeth but of the want of faith, and contempt of euerlaſting life. Luke 2.29.

Secondly, wee muſt loue God with all our heart, and with all our ſoule, and with all our ſtrength: Therefore our friends are to be loued in God, and for God. Man and wife are ſo nigh knit together, and in ſo perfect a bond

of loue, that they can quietly beare many and great aduerſities, ſo long as they continue together, each receiuing comfort of other. And ſo we reade, that *Iſaac* taking *Rebecca* to wife, left mourning for his mother: for though kinſefolkes and acquaintance die, yet this loſſe is tolerable, ſo long as the louing wife and her husband remaine together. Wherefore Chriſtians ought to thinke the like, when they reade in Scripture of the loue of God towards his children, which cannot be broken, and ſo comfort themſelues in the deceaſe of their deareſt friends? For how ſhal we doubt then to commit them into the hands of God the Father of mercies, when as we commit our ſoules and bodies vnto him? But peraduenture thou wilt obiect vnto thy ſelfe, that it is thy ſins which haue prouoked God to take from thee the ſweet comfort and ioy of thoſe thy friends: For anſwere: Thou waſt a ſinner when the Lord gaue thee thoſe friends, whoſe want thou takeſt ſo heauily. And it was not thy deſert which merited them.

Gen. 24. 67.

Rom. 8. 31.

2. Cor. 1. 3.

And

And this chaſtiſement of the Lord (as all things doe to thoſe that feare him,) ſhall turne to thy good: For happily they might haue bin a meane to withdraw thee from the right way, and thy holy obedience vnto the Lord: wherefore follow *Iobs* patience and conſtancie alwaies, and in euery eſtate bleſſe and praiſe God, who giueth and taketh away friends at his pleaſure, and remaineth vnto vs the ſame without change, euen a louing Father: For bleſſed is the people whoſe God is *Iehouah*. *Eleana* could comfort *Anna* being barren, and therfore in great anguiſh he ſaid, Why art thou ſo ſorrowfull, am not I better vnto thee then ten ſonnes? And ſhall we not receiue conſolation, ſeeing God hath promiſed to be with vs, who is the Lord of all, and hath a more tender loue and affection towards vs, then a mother towards her children? wherefore, if the caſe ſo requireth, let vs follow *Abraham* the father of the faithfull, and willingly offer vp our friends vnto God, as he did his ſonne: for he can if it be beſt ſo, raiſe them againe from the dead,

Pſal. 144. 17.

1. Sam. 1. 8.

Eſai. 49. 15.

Gen. 22. 3.

John 11.14. Mat.9.18. dead, as hee did *Lazarus* and *Iairs* daughter, or els giue vs other new friends, better or more faithfull then the former: for the hand of the Lord is not shortned, neither is his eare shut at the heartie prayer of the faithfull.

Pal. 34.5.7. Thirdly, if wee be stedfast in Faith, and trust in God, we shall lacke no good thing, neither help, nor friends; and if men want, all the creatures shall supply our necessities. The rich gluttons dogs licked *Lazarus* sores. The Rauens fed *Elias*. The Beares worried the children of *Bethel* that mocked *Elisha*. The Lions preserued *Daniel* in the den: And the fire the three children in the fornace. Haile and tempest destroyeth the enemies of Israel: And the Sunne standeth still at *Iosuas* commandement vntill he be reuenged. And we read in Ecclesiasticall Histories, that when Christians by their cruell persecutors were cast vnto wild beasts to be torne in pieces, they would not once touch them. To others, as to *Basils* father, when he liued in the woods and forrest of *Capadocia*, both Buckes and Goates came and offered

Luk.16.21. 1.King 17.6. 2.King.2.23. Dan.6.22. Dan.3.18. Ios 10.12.

Eusebius 4. booke of his Ecclesiasticall Historie 3 chap. & 8. booke 7. chap.

Nazianzen in his Oration made in the praise of Basil.

fered themſelues for his ſuſtenance,
the ſpace of ſeuen yeeres, the time of
s baniſhment. Wee all know that a
Whale kept *Ionas* ſafe three dayes in
s bellie: And a Fiſh brought *Peter* ſo
uch money as payed for his Tribute.
he red Sea gaue place to the *Iſraelites*;
nd fire from heauen conſumed two
aptaines with their fifties, who were
nt to take *Eliah*. And if theſe earthly
hings ſhould faile, Angels ſhall mini-
er vnto vs, as they did vnto *Abraham*,
nd *Iacob*, *Ezechias* and *Peter*: And in
heir abſence Chriſt our Head and De-
ndour hath bound himſelfe by his
romiſe alway to be preſent.

Ionas 1.17.
Mat. 17.27.
Exod. 14. 21.
2. King. 1. 10.
Ioel 3. 14.
Gen. 32. 1.
2. King 19. 35.
Acts 12. 7.
Mat. 28. 20.

Fourthly, ſeeing that the death of
ur friends is not by fortune or chance,
or yet can be hindered by ſtrength or
olicie of man; It were great ignorance
nd preſumption to blame that, which
f neceſſitie muſt needs haue beene, and
ould not be eſchewed. Our complaints
nd immoderate lamenting for them, is
o farre from profiting of them, that
hey rather by the iuſt Iudgement of
od, prouoke the Lord to take other

away

away, as a due punishment vnto vs. F
the bodies of our friends rest quietly
the graue, vntill the last day, when
flesh shall rise againe, and their soul
liue with God in heauen; where is n
sicknes, no griefe, no trouble, no wan
Corin. 2. 9. but ioy and glory that cannot bee e
pressed. And why should wee the
mourne for those that are in so happ
and blessed an estate? For being onc
deliuered from the prison of this bodi
they be taken vp into *Abrahams* bosom
in Paradise, where they enioy the com
pany of Angels, and are partakers o
the feast of the Lambe in the new *Ier*
Reuel. 21. *salem*, whose foundations are laied with
precious stones in the kingdome of hea
uen; which is called by diuers names
to set foorth the excellencie and glori
1. Peter. 1. 4. thereof vnto our capacities, as the euer
Rom. 8. 17. lasting Inheritance, Glorie, the house o
Psal. 84. 4. Luke. 16. 9. the Lord, the Tabernacle and Temple
of God, the Church triumphant in hea
uen, and such like. Now which of all
the faithfull, departed in the Lord, haue
wished to liue againe in the world, or
haue returned againe from this place of

ioy

yynto vs in earth. Many of the god-
, full of dayes, haue moſt chearefully
ſt this body, and deſired moſt earneſt- Phil. 1. 23.
y to be diſſolued, and that they might
e with Chriſt, where they might en-
oy the preſence of God for euer, and
e ſatiſfied with the fatnes of his houſe, Pſal. 36. 8.
nd drinke out of the riuers of his plea-
ures. O happie and bleſſed day, when
wee ſhall ſee Chriſt perfectly face to
ace, as hee is in himſelfe and in vs.
Wherefore *Auſten*, to ſtirre vp his own
eart, had woont to pray thus moſt
weetly.

I loue thee my God, I loue thee, and would more and more loue thee; O Lord my God cauſe mee to deſire thee, to loue thee ſo much as I ſhould and as I ought, thou art infinite, and therefore oughteſt to be loued infinitely, eſpecally of vs thy Creatures, whom thou haſt loued ſo much, and for whom thou haſt done ſo many and ſo great things. Thou haſt made vs, thou haſt redeemed vs, thou haſt ſanctified vs, thou haſt preſerued vs, &c. O my ſoule loue, loue God who hath loued thee, and preuented thee in loue. O my ſoule pray and

ſtriue

ſtriue that thou maieſt come to that heauenly Citie where thy God dwelleth; and much more doeth hee ſpeake to this purpoſe. Wherfore to end, if we ſhould compare the ioyes of heauen, and the life hereafter, and the glorie thereof, with the eſtate and condition, and honor of this world, both it and all things els, would ſeeme vile in our eyes, and thoſe thriſe bleſſed, who by death are entred into the reſt of the faithfull, and haue taſted of the peace and ioy of the children of God.

CHAP. V.

Concerning the diuers troubles and croſſes which befall euery man in his calling: Againſt the which we may thus comfort our ſelues.

FIrſt, there is no cauſe, why wee ſhould either feare or flie labours; For God our moſt mercifull and louing Father hath layed them vpon vs:

vs: In the ſweat of thy browes, ſhalt thou eat thy bread. And man, ſayeth *Eliphas*, is borne to trauell, euen as the ſparkes to flie vpward. Gen. 3.19. Iob. 5.7.

Secondly, all the creatures of God mooue vs to paines taking and labour. The Sunne, whoſe Tabernacle is in heauen, commeth foorth as a Bridegrome out of his chamber, and reioyceth as a mightie man to runne his race; his going out, is from the end of the heauen, and his compaſſe is about the ends of the ſame. The Moone keepeth her courſe and neuer ceaſeth: The earth continually bringeth foorth abundant fruit, and is not wearied. The Piſmire is ſuch a patterne of labour, that the wiſeman ſends vs vnto her, as an example to be taught by, and in many other places of the ſame exhorteth vs moſt effectually vnto paines and labour, which were needleſſe to repeat, being both many and well knowen. Pſal. 19. 5. Pro. 6. 6. Prou. 30. 26.

Thirdly, they feare not pouertie, and like croſſes, who haue truely learned, that for their ſakes Chriſt was made poore, that he might fill them with heauenly

uenly riches, and eternall happinesse.
Mat 8. 20. The foxes haue holes, and the birds of heauen haue nestes, but the Sonne of man hath not where to rest his head.
2. Cor. 8 9. And wee know the grace of our Lord Iesus Christ, who being rich, for our sakes became poore, that wee through him might be made rich. And if we be ashamed now to suffer pouertie and want, and the like with him, how shall we hope to be made hereafter partakers of his glory?

CHAP. VI.

Of remedies against afflictions.

FIrst, afflictions be inevitable, and cannot be eschued. We are commanded to enter in at the strait gate; for the way is narrow that leadeth vnto life. Christ hath told his disciples, and in them vs, and all that professe his name, In the world you shall haue oppression, you shall weepe and lament, but the world shall reioyce, and this
Mat. 7. 13.
Iohn 16. 20, 33.
the

he way by which wee must enter into
eauen. And this is a faithfull saying,
hat if we be dead with Christ, we shall
lso liue with him. If wee suffer with 2. Tim. 2. 11.
im, wee shall likewise reigne with
im.

Secondly, afflictions be necessary for
he godly, and that is manifest by these
easons. First, our heauenly Fathers will
s, that his children should be ductifull
nd obedient vnto him, and therefore
easoneth thus with his people: A son
onoreth his father, and a seruant his Mala. 1. 6.
master: If then I be a father, where is
ny honour? &c. Secondly, no repen-
ance, no faith, no true submission, no
eartie confession, and acknowledge-
ent of sinne is found, except God by
fliction and the crosse doe wring it
ut of vs: so hard hearted and so vn-
oward are we of our selues. Amongst
many examples these may serue for
roofe. *Dauid* after the numbring of 2. Sam. 24. 17.
he people, when he was put to a strait
nd hard choise, and saw the plague
euouring his Subiects, readie stretched
ut against *Ierusalem*, then said, behold, I

haue ſinned, I haue done wickedly; but theſe ſheepe what haue they done? Before nothing could ſtay him from his purpoſe, as it is in the third verſe of the ſame Chapter. What made *Manaſſes* to confeſſe his ſinne, and to pray vnto the God of his fathers; was it not his bonds, and captiuitie, and impriſonment? *Nebuchadnezzar* could neuer bee brought to know God, and to ſubmit himſelfe to the Almightie, vntill he was caſt out from among men, to eat graſſe as the oxen. Then he did honour him, who was the moſt High, and gaue thankes to him, that liueth for euer, whoſe power is euerlaſting, and his kingdome from generation to generation. Thirdly, afflictions be profitable for Chriſtians. Whom God did foreknow, thoſe hath he predeſtinate to be made like vnto the image of his Sonne, who firſt ſuffered, and then entred into glorie, with whom alſo if we ſuffer, we ſhall alſo reigne: for if Chriſt our head was crowned with thornes, wee muſt not thinke to liue at pleaſure and eaſe. The world hath perſecuted him, it will alſo

2. Chr. 33. 12.

Dan. 4. 34.

Rom. 8. 29.

Luk. 24. 26.

2. Tim. 2. 12.

alſo perſecute vs, and it is enough for the ſeruant to be as the Maſter. Therefore the Apoſtles when they were ſcourged, and perſecuted, went away reioycing, that they were found worthy to ſuffer for the Name of Ieſus Chriſt: And Saint *Paul* in this behalfe, giueth thankes for the *Philippians*: And this was the counſell of God; who hath conſecrated Chriſt Ieſus the Prince of our ſaluation through affliction. And this is the way by which we muſt paſſe through vnto heauen. Our Lord and Redeemer when hee hung vpon the Croſſe, and dranke vineger and gall, hath himſelfe begunne vnto vs, by the bitternes whereof we are weaned from the deceitfulnes of the pleaſures of the world: So that all Gods children may ſay, as *Dauid* vpon experience did; It is good for mee Lord that thou haſt chaſtened mee, for before that hee went aſtray: and indeed proſperitie maketh a man forget God himſelfe. Hee that ſhould haue beene vpright, when hee waxed fat, began to ſpurne: trees and plants muſt be cut and pruned, els they

Mat. 10. 24.
Act. 5. 41.
Phil. 1. 29.
Hebr. 2. 10.
Mat. 27. 34.
Pſal. 119. 71.
Deu. 32. 15, 16

will waxe too ranke, and become fruitles. Sharpe aduerſity muſt keepe downe the pride and inſolence of man, leſt he deſpiſe God, & aske, Who is the Lord? Nothing made the Prodigall ſonne to returne to his father, and confeſſe his fault, but that hunger and diſtreſſe he ſuffered. And this is a ſingular place, which is in the Apoſtle: My ſonne deſpiſe not the chaſtiſing of the Lord, neither faint when thou art rebuked of him; for whom the Lord loueth, he chaſtiſeth, and ſcourgeth euery ſonne that he receiueth. If ye endure chaſtiſing, God offereth himſelfe vnto you, as vnto ſonnes, for what ſonne is it, whom the father chaſtiſeth not? Wherefore if ye be without corection, whereof all are partakers, then are yee baſtards and not ſonnes. The beſt comentarie vpon the which place, & the like, is a Chriſtian meditation, ſubmitting our ſelues thus to be taught and tryed, and framed vnder the hand of God. For if we ſhall conſider the examples in Scripture, which are written for our inſtruction and comfort, then ſhal we ſee that

Exod. 5. 2.
Dan. 3. 15.
Prou. 30. 9.
Luke 15. 17.
Heb. 12. 5. 6. 7, 8, 9, 10. 11, &c
Rom. 15. 4.

that Gods deareſt children, as fine gold, haue beene tryed moſt ſharpely in the furnace of affliction. The corne muſt be threſhed out, before it be fit to bee layed vp in the Garner, and through many tribulations muſt Gods Eleſt enter into the kingdome prepared. And therefore as a true note to know them by, they are ſayd to come out of great afflictions. And Chriſt willeth all his to take vp their croſſe and follow him. Their opinion therefore is very fond, and a conceited folly, who iudge the fauor of God only by proſperitie. Bleſſed are they, whoſe ſonnes bee as the plants growing vp in their youth, and their daughters as the corner ſtones, grauen after the ſimilitude of a pallace. But it followeth, wherein is ſet downe true happineſſe indeed; Yea, bleſſed are the people, whoſe God is the Lord. *Luther* in his booke of Conſolation, written vnto *Fredericke* Duke of *Saxonie*, maketh mention of one, who vſed euery yeere to be ſicke, and at one time eſcaping his ordinary diſeaſe, wept and lamented, becauſe hee ſuppoſed, that

Reuel. 7. 14. Mat. 16. 24.

Pſal. 144. 12.

Luther.

Democritus. then God had forgotten him, and the naturall man by the light of reason could see thus much, that that man was most miserable, who neuer felt aduersitie. Wherefore to end, let that of the Apostle neuer goe out of our minde: Iames 1.12. Blessed is the man that endureth temptation; for when he is tryed he shall receiue the Crowne of Life, which the Lord hath promised to them that loue him.

Fourthly, afflictions tend and make to the honour and praise of the godly, as is most euident by these reasons: First, by the afflictions of the godly, the Lord is greatly glorified, while hee sheweth the power of his spirit in their constancie: For what caused *Nebuchadnezzar* to prayse God, and to write of the signes and mighty wonders of God vnto all people, and nations, and languages in the world; but only that *Shadrach, Meshach,* and *Abednego* yeeld their Dan.3.29 31. bodies, rather then they would worship any other God saue their own God? Phil 1.12.13. And did not Saint *Paules* bonds turne to the furthering of the Gospel, euen in

Neroes

Neroes Court, and no doubt many of the Courtiers were conuerted by the Apoſtle? Secondly, the trueth of the Goſpel is ſealed and confirmed by the blood of the Martyrs, by whoſe ſufferings, many haue beene brought to the true knowledge and confeſſion of God. Was not one of the theeues, who was crucified with Chriſt, ſeeing, and hearing the things that were done, conuerted? and did not the Centurion at the ſame time, vpon the like occaſion confeſſe that Chriſt was the Sonne of God? And we read in the Eccleſiaſticall Hiſtorie that euen hee which accuſed *Iames* the Apoſtle, the brother of *Iohn*, beholding his conſtancie, ſtraight way repented, confeſſed Chriſt, and ſuffered for his Names ſake. Thirdly, that when Chriſtians and true Profeſſors be baniſhed, and perſecuted from one place to another; by that meanes the world, as Gods fielde, hath the ſeede of his Word ſowen in it, whereby the glory of God is much increaſed. When S. *Paul* was faine to flee from Theſſalonica, he went to Berea, and from thence

Luke 23.40.

Mat. 27.54.

Euſeb. 2. booke of Eccleſiaſticall Hiſtories, 9. chapter.

Act. 17.

thence to Athens; and so in all the places preached Christ Iesus, conuerted many, and increased the Church. And not to adde many examples, doe but consider how many countreys *Paul* went thorow, while he sailed into Rome, and you shall see how greatly the knowledge of God, and life in Iesus Christ was by this meanes spread abroad. Fourthly, the deceits of the deuill, and the hatred of the wicked against Christ and his Church, is by their persecuting made manifest and apparant; for the serpent will neuer cease to tread vpon the heele of the blessed seede. The deuill is alwayes accusing Gods children, and prouoking vnto sinne, and resisting of God. Fiftly, thus the children of God, are mooued to thinke more earnestly of heauenly things, and to bee lifted vp by a true and liuely faith vnto Christ Iesus; who sitteth at the right hand of God the Father. For oftentimes the Lord hideth his fauourable countenance for a little from his children, that they might with the greater

Gen. 3. 15.

Iob 2. 4.
Zach. 3. 1.

greater affection ſeeke him, and thus *Eſay* ſpeaketh of the faithfull, Lord in trouble haue they ſought thee, and powred out a prayer when thy chaſtiſement was vpon them. And the Apoſtle witneſſeth, that tribulation bringeth forth patience; and patience, experience; and experience, hope; and this hope maketh not aſhamed, that being a little while in temptations, the triall of their faith, much more precious then gold that periſheth, (and yet is tried by fire) might bee found vnto their praiſe, and honour, and glory at the appearing of Ieſus Chriſt. For euen as golde when it is put into the furnace is cleanſed from his droſſe, and ſo becommeth purer and brighter; Euen ſo affliction purgeth, cleanſeth, and conſumeth ſinne, and maketh all ſpirituall vertues more perfect. For it is to the heart, as the fining pot is for ſiluer, and the furnace for gold. Sixtly, the deliuerance of the godly from their perſecutors, and out of their afflictions, are manifeſt teſtimonies of the power of God, and alſo ſufficient proofes,

Eſay 26.16.

Rom. 5.4.5.

1 Pet. 1.6,7.

proofes, that his Church is not ruled and susteined by the helpe and policie of man, but dependeth onely vpon him: and therefore *Moyses* when hee
Numb.14.16. prayed for the murmuring Iewes, whom he had brought out of Egypt, added this as a reason, to perswade the Lord not to destroy them as they deserued, and hee had threatned, Lest the Egyptians should say, that the Lord was not able to bring them into the land which hee sware vnto them. And therefore *Ezechias* prayed in this sort
Esa 37.16. against blasphemous *Senacherib*, Now O Lord our God, saue vs, that all the Kingdomes of the earth may knowe, that thou onely art the Lord. And thus much, that afflictions make for the honour and praise of God.

Fiftly, afflictions are sweet and pleasant vnto the godly. First, he that keepeth Israel doth neither slumber nor
Psal.121.4. sleepe, and hath promised that euery
Psal 91.15. childe of his shall call vpon him, and he wil be with him in trouble, & deliuer
Esay 43.2. him, & glorifie him. Whē thou passest thorow the waters (saith God to his people)

people) I will be with thee, & through the floods, that they doe not ouerflow thee, when thou walkeſt through the very fire, thou ſhalt not be burnt, neither ſhall the flame kindle vpon thee. Secondly, God is the Father of mercie and comfort, which comforteth vs in all our tribulations, that we might be able to comfort them that are in any affliction, by the ſame comfort, wherewith our ſelues are comforted of God: for as the ſufferings of Chriſt aboūd in vs; ſo our conſolation aboundeth thorow Chriſt: & therfore we reioyce in tribulation, knowing that tribulation bringeth forth patience; & patience, experience; & experience, hope; & hope is not aſhamed. Examples: *Peter* and the Apoſtles reioyced that they were counted worthy to ſuffer rebuke for the Name of Chriſt. *Paul* & *Silas*, after they had been beaten ſore, and caſt into the inner priſon, and their feete made faſt in the ſtockes, at midnight prayed, and ſung Pſalmes vnto God. In the Eccleſiaſticall hiſtories wee reade how willingly *Ignatius* offered himſelfe to be

2. Cor. 1. 3, 4, 5.

Rom. 5. 3. 4. 5.

Act. 5. 41.

Act. 16. 23, 24, 25.

Euſebius in his 3. booke of his Eccleſiaſticall ſtory. cap. 39. Ignatius in his 12. and laſt of thoſe Epiſtles which go vnder his name.

be deuoured of wilde beastes, that he might as good wheate be ground betwixt their teeth, to make bread pleasant and acceptable vnto God, and desired the Romanes, that they would not lament or hinder him from this honour. Infinite such examples there be. Thirdly, we faint not, saith S. *Paul*, though our outward man perish, yet the inward man is renewed dayly. For our light afflictions are but for a moment, and cause vnto vs a far more excellent, and an eternall glory: euery word in this golden testimonie is worthy due consideration. The affliction is called light, and the glory waightie. The affliction momentarie, but the glorie eternall and euerlasting; and then what comparison is betweene them? God is faithfull, and will not suffer vs to bee tempted aboue that we shall be able, but will giue the issue with the temptation.

2.Cor.4.16, 17.

1.Cor.10,13.

Sixtly, the afflictions of the godly doe confirme and assure vnto them their adoption: For proofe; first, that is an excellent place, whom the Lord loueth

oueth he chaſteneth, and hee ſcourgeth euery ſonne that he receiueth: If wee indure chaſtening, the Lord offereth himſelfe vnto vs as to ſonnes: For what ſonne is there, whom the father chaſtiſeth not? If therefore wee bee without correction, whereof all are partakers, then are we baſtards, and not ſonnes. When wee are iudged we are chaſtened of the Lord, that we ſhould not bee condemned with the wicked world. Secondly, by many tribulations wee muſt enter into the kingdome of heauen, and thus wee muſt bee framed and faſhioned like vnto the Image of Chriſt our Lord, who is the firſt borne among many brethren, and hee firſt ſuffered, and ſo entred into his glorie. Now if we will reigne with him, we muſt alſo ſuffer with him. And this is the marke to knowe one of Gods children by. Wherefore S. *Peter* ſaith, Reioice in aſmuch as yee are partakers of Chriſts ſufferings, that when his glorie ſhall appeare, ye may bee glad and reioice.

Heb. 12. 5, 6, 7, &c.

1 Cor. 11. 32.

Act. 14. 22.

Rom. 8. 29. Luk. 24. 26.

2. Tim. 2. 12.

1. Pet. 4. 13.

Seuenthly, the godly are not to feare

feare afflictions. First, because the
1. Cor. 3. 12, 13. haue not built either strawe, or wood vpon the foundation Christ, but siluer gold, and precious stones, and therefore are not in danger to be consumed
Austen vpon the 60. Psalme. by the fire. In the furnace, saith *Austen*, chaffe is burnt, and the golde is purified, the one is turned into ashes the other is clensed from his drosse. The worlde is the furnace, the godly are the gold, tribulation is the fire, by which they are made better, and is not
Mat. 7. 24, 25 to be feared. Secondly, they bee like vnto an house, whose foundation is layd vpon a rocke, which is not, nor cannot bee mooued though that the
Psal. 1. 3. tempests, windes, and floods beate against it. Or as a tree planted by the riuers of waters, whose leaues fall not, but are alwayes greene, and flourish. And vnto an earthen vessell, which is neuer good for vse before it be burned in the fire.

Eightly, in afflictions vertues are
Rom. 5. 3, 4. made manifest and increased, sin and wickednesse extinguished. First, we reioice in tribulation, saith S. *Paul*, know-

ing

ng that tribulation bringeth forth pa-
ience; patience experience; experience
ope; and hope is not aſhamed. And
Dauid confeſſeth of himſelfe, that be-
fore hee was chaſtiſed he went wrong,
but after he kept the word of the Lord;
for God doth not then leaue his chil-
dren, but humbleth them, and maketh
them fit for him. Secondly, we drinke
a potion preſcribed by the Phyſician,
willingly, and without any contradi-
ction, becauſe we hope it will rid and
deliuer vs of that diſeaſe or ſickneſſe
which we haue, and why then ſhould
wee refuſe afflictions, which are Gods
medicines to heale our ſoules? Wee
ſometimes ſend for the Chirurgeon,
who ſometimes lanceth and ſearcheth
the parts of our bodies, and yet wee
reward them liberally, and entertaine
them courteouſly. And ſhall wee ſay
that God is either ignorant to cure the
ſoules of his children, or els account
him as an enemie, when he ſendeth af-
flictions? No, not one of all the Saints
was euer crowned without tribulation.
Abel the iuſt was ſlaine: *Iohn Baptiſt*
had

Pſal. 119. 71.

Gen 4. 8.
Matt 14. 10.
Act 7. 59.

had his head cut off: *Steuen* was ſtoned to death; and the like befell to the reſt. Examples well knowen, which to reckon vp were infinite: Onely *Salomon* had abundance of pleaſure, but that (as Diuines haue obſerued) was the cauſe of his fall. As the ſtarres do ſhine in the night; ſo doth vertue appeare in diſtreſſe and tribulation.

Ninthly, afflictions are terrible to the wicked onely, and the reaſons bee theſe: Firſt, the wicked know not the rottenneſſe and corruption of the fleſh, and therefore ſeeke not for the helpe of the Chirurgion. Secondly, they repoſe not all their truſt in God; neither are they perſwaded of his prouidence, ruling and diſpoſing all things: but ſuppoſe that calamities come either by chance, or fortune, or that they bee more grieuous then they deſerue; for their heauen is here vpon earth, and the ioy of their hearts, ſetled vpon the things of this world: Thirdly, they neuer had any taſte or feeling of the great loue of God towards them, and therefore they fret themſelues, and

ſtorme

storme at the chastisements of the Lord, not knowing it is of loue. The ground before it yeeld his fruit, is cut vp with the plough: The wheat before it maketh bread and become food for man, is both threshed and ground: The oliue and the grape be both pressed, before we can haue oyle of the one, or wine of the other. And what marueile is it then, though man bee perfected through tribulation? Doth not the Apostle confesse thus much, and therefore saith, Hee reioyced in his infirmities? The Prodigall childe was by hunger and want, brought to know himselfe, who abused prosperitie and abundance. And thus much for afflictions.

Heb. 12, &c.

2. Cor. 12. 8. 9. 10, &c. Luk. 15. 11. 16, 17, 18, &c.

Comforts and reasons of perswasion to quiet the mindes of such as are borne deformed.

FIrst, we made not our selues, but as the clay is in the hand of the potter to make a vessell of what forme he will, euen so are we in the hands of the Lord.

Ier. 18. 6.

2.Cor.12.9. Secondly, let that voice alwaies sound in thine eares; My grace is sufficient for thee, & the Lords strength is made perfect through weakenesse. What haue we giuen the Lord, that he should reward vs? Nay, rather what iudgement and punishment haue we not deserued by our many and great sinnes? Or are wee more precious vnto him Gen.19.26. Dan.4.30. then *Lots* wife, and *Nebuchadnezzar*, of whom we read in the Scripture for our learning and example? Thirdly, there is no deformitie in the godly, and there is no beautie in the wicked; for sinne transformeth men into beasts, and therefore in Scripture bee called by their Ezec.19.3. 2.Tim.4.17. names, as *Ioarim*; And *Nero*, named for Luke 13.32. 2.Pet.2.22. crueltie, a Lion: *Herode* a craftie Foxe: In generall, *Peter* calleth the godlesse dogges returning to their vomite, and swine to the wallow of mire. This is therefore the care of Gods children, to decke and beautifie the minde, to wash their hearts, that they may present themselues blamelesse, and without spot vnto their God.

CHAP.

CHAP. VII.

Comfort against the griefe, by reason of deformitie comming by occasion.

FIrst, the godly ought to reioyce and bee glad, that they bee made worthy to beare the markes of Christ in their bodies; if so it please God, that in persecution by Tyrants, their bodies either by racking, or other the like punishment be deformed. Thus did Saint *Paul*, reioycing that hee did beare the markes of Christ Iesus in his body: thus hee calleth the stripes and sufferings of his body, and also the anguish and terrour of the spirit, which in another place hee calleth the fierie darts of the deuill, of which wee may read in many places, which said places, bee worthy of diligent consideration. Againe, these deformities so occasioned (if they may bee named deformities) haue beene highly esteemed of Gods children. So wee reade that *Con-*

Luther vpon the Galathians.

Col. 1. 17. Ephes. 1. 16.

2. Cor. 11. 23. 2. Cor. 6. 4, 5, 6.

Theodoret in his Eccleſiaſticall hiſtorie 1. booke and 11. chapter.

ſtantine the Emperor kiſſed the wounds of their eyes, which in the time of their perſecution were pulled foorth for the conſtant witnes bearing vnto the truth, and receiued & entertained them moſt honourably: For indeed ſuch deformities, bee rather ornaments to procure loue, then occaſions of diſlike. Christ our Sauiour did beare the print of the ſpeare in his body, and of the nailes in his hands and feete: wherefore we ought not to bee aſhamed of the like. But then, if by our ſin and wickednes, we haue iuſtly deſerued ſome mangling of the body, or otherwiſe ſome puniſhment vpon the ſame; that ought alſo to be a remembrance vnto vs, to put vs in minde to beſtow the reſt of our life in an holy obedience. Examples: *Gehezi* and *Vzziah*, both which were ſtricken with leproſie for their offences: And *Zacharie* who was ſpeechleſſe, vntill the time of the Lords promiſe was performed, which he diſtruſted.

Iohn 20. 27.

2. Kings 5. 27. 2. Chro. 26. 19, 20. Luke 1. 20.

CHAP.

CHAP. VIII.

Concerning bondage and losse of libertie.

IT is no other thing then hath happened to the deare children of God, and many haue beene exalted to high places out of bondage, and others from the Princes throne haue beene brought to most vile seruitude. Of all these we haue many examples, both in holy Scripture, and in other writings. As for the first, *Ioseph* fetched out of prison to be the chiefe man in Egypt. *Manasses* for the second. *Zedechias* was taken prisoner of the king of *Babel*, had his sonnes slaine before his face, and his owne eyes put out. *Nebuchadnezzar* was thrust from the company of men, and made to liue with the beasts of the field. *Tamberlaine* when hee had subdued & taken *Baiezet* the great Turke, hee inclosed him in an iron cage, made him (being tyed in a long chaine) gather crummes vnder his table, and vsed

Gen. 41. 23, 24, &c.
2 Chro. 33. 13.
Ier. 52. 11.
Dan. 4. 28.

him to tread vpon his backe, proſtrated vpon his hands and feet when he tooke his horſe. So did *Sapores* king of *Perſia* deale with *Valerian* the Emperour, and pulled out his eyes. Our own Chronicles report of the ſhamefull death of *Richard* the third, after he had vſurped the Crowne for a time. The like we may read of many other: but theſe for proofe are ſufficient. Let vs alſo ſtriue for the true libertie of Gods children, into the which Chriſt by grace hath brought vs, & then if the ſon make vs free, we are truely free indeed. As for vnlawfull libertie, the fruits ther-of be ſuch, as would cauſe any Chriſtian to deteſt it, For they be Adulterie, Fornication, Vncleannes, Wantonnes, Idolatrie, Witchcraft, Hatred, Debate, Wrath, Emulations, Contentions, Sedition, Hereſies, and the like, reckoned vp by Saint *Paul* with this fearefull addition; that thoſe who doe ſuch things, ſhall not enter into the kingdome of heauen. The godly haue in this world ſuſtained all kind of exquiſite torments, mockings, ſcourgings, bonds and priſonment,

Abbas Vſperg. in Perſi.

Iohn 8. 30.

Gal. 5. 19, &c.

Heb. 11. 35. 36, &c.

ſonment, and death it ſelfe, and would not be deliuered, to the end they might receiue a better Reſurrection.

CHAP. IX.

Comforts againſt the feare of ſickeneſſe and diſtruſt, when we be chaſtiſed with diſeaſes.

SEeing wee carrie about vs a bodie ſubiect to death, vpon which the ſentence is paſſed, that wee are duſt, and muſt returne to our duſt againe, there is no cauſe, why we ſhould (if it were but in this reſpect) feare ſickneſſe, which is but a way and a meanes vnto our end: For in deede the Chriſtian and holy meditation of death, in time of the hand and viſitation of God vpon vs, is an high point of ſpirituall learning, and a preſeruatiue againſt many ſinnes: Firſt, it abateth the ſelfe loue that is in man, which is greatly increaſed by proſperitie, when all things fall out according vnto our wil: For health, Gen. 3. 19.

Deut. 32. 15. strength, abundance, and prosperitie, cause the minde to bee lifted vp, and men to ouer weene of themselues, and euen kicke against the Lord. Secondly, it stirreth vp in vs, and increaseth those 2 Kings 5. 15. 16, 17, 18, &c. holy graces of Faith, Hope, and Repentance. Did not *Naamans* leprosie bring him to the Prophet *Elisha*, where being healed, he confessed there was no God in the world, but in Israel? Is it Esai. 38. 9. not a most notable prayer of *Ezechias* in his sickenesse? Read the booke of *Iob*, and consider the effect of the chastisement of God vpon him. How many Psal. 6. 32. 38. heartie prayers did *Dauid* powre out vnto the Lord in sickenesse? of these we haue sufficient testimonies. Thirdly, sickenesse sheweth most manifestly the frailty of man: for it bringeth down the lustiest bodies, wasteth their strength, and taketh away their beautie; so that they must needes confesse, that all flesh is as grasse, and the grace thereof, but as the flower of the field, which soone perisheth and fadeth away; and thereby wee are mooued to bid adew to the world, and seeke for that life which is euer-

erlaſting: In which there is neither ge, nor ſickneſſe, nor griefe, nor any ing which may hurt vs. Wee all can witneſſes to our ſelues, that then wee re moſt humble, moſt ſorrowfull for ur ſinnes committed, moſt feruent in rayer, moſt earneſt to aske pardon, nd, to ſay al in one word, beſt affected, hen wee are ſicke: But when wee be nce reſtored to health, we forget God, nd our ſelues, and returne to our former ſinnes.

CHAP. X.

Againſt the inconueniences of old age.

FIrſt, age cannot, if we liue, be eſchewed; wee all waxe old like a garment. The whole worlde teacheth vs this: And the courſe of the yeere comming from the Spring to Summer, from ſummer to Harueſt, and ending in Winter, is proofe ſufficient. Secondly, there be many ſingular priuiledges of yeeres, as reuerence; Thou

Pſal. 102, 26.

Leuit. 19. 32. Thou ſhalt riſe vp before the hoare headed, ſaith God, and honour the perſon of the old man. Wherefore, as a great puniſhment, God threatneth to take away the aged, and their counſell neglected hath been the ouerthrow of kingdomes, as wee reade of *Rehoboam* the ſonne of *Salomon*. Againe, Age ſhould bee no derogation to due praiſe; ripe fruit is moſt pleaſant, and old wine moſt wholeſome: Wee like ancient coines, and make great account of old pictures, as precious monuments worthy to be reſerued; and why then ſhould wee ſet light by old men, who haue wiſedome, and experience, and vertues ioyned with gray haires? But peraduenture ſome will obiect as incommodities of old age, the palſey, the gowte, the ſhaking of the head, blindeneſſe, deafeneſſe, and many ſuch like diſeaſes? For anſwere: The weake and diſeaſed body, is no hinderance to the diſcreete and good minde: and beſides it is very likely, that theſe inconueniences are not appropriated to the aged, but puniſhments rather of in-

1. King. 12.

tem-

emperate and diſordered youth. *Abraham*, when hee was an hundred and twenty yeeres old, begat ſixe children of *Keturah*. After the death of *Sara*, *Caleb* was as ſtrong both in bodie and minde, at fourſcore and fiue yeeres old, as at fourtie. *Moyſes* died an hundred and twenty yeeres old, yet his eyes were not dimme, nor his naturall force abated. The like examples other prophane hiſtories would afford vs, but theſe for proofe are ſufficient. But this of all other ought to bee a comfort to aged perſons, that they haue paſſed the troubleſome and dangerous time of their life. Therefore in this reſpect they ought to praiſe God, as the Iſraelites did when they were come ouer Iordan, and entred the land of Canaan, the promiſed poſſeſſion. Furthermore, as the husbandman reioiceth in his harueſt, when he gathereth in his corne, and layeth it vp ſafely in his barne: Euen ſo ought Gods children to be glad in their olde age, for it is a ſpirituall harueſt, and ſhall after a while enioy the fruits of their

Gen. 25. 2.

Ioſ. 14. 10, 11.

Deut. 34. 7.

their faith, hope, and loue in the kingdome of heauen.

CHAP. XI.

Against the feare of Death.

Iudg.7.14. 1.Sam.14,15. 2.King.7.6.

FIrſt, the immoderate feare of death ariſeth of ignorance, ſo as it falleth out with vs, as it did with the Midianites, and the Philiſtines, and the Syrians. And wee become like vnto little children, who are feared with the names of terrible things, and at the ſight of ſome diſguiſed perſon, who when they come to riper age, and yeeres of diſcretion, contemne them.

Secondly, we are conceiued in ſinne, and in the ſight of God defiled with much wickedneſſe; but beeing once looſed from this bodie, wee ſhall inherite the ioy of Saints, and bee partakers of euerlaſting reſt. Beſides all this, ſo long as wee liue in this world, we are compaſſed round about, and beſet

eſet with infinite dangers: Vpon the
ne ſide there ſtandeth our blindneſſe,
ulneſſe, vnthankefulneſſe, ignorance
f God, contempt: Vpon the other
de diuers griefes both of minde and
ody, ſundry croſſes in our particular
allings, diſeaſes, troubleſome ſickneſ-
ſes, ſtrife at home, warre abroad, temp-
ations of the fleſh, temptations of the
world, temptations of the deuill, and
en thouſand like vnto theſe; from all
which by death onely wee are deliue-
red. Vanitie of vanities, ſaith the wiſe Eccles. 1. 2.
man, all is but vanitie. Why then doe
we preferre the flattering, and ſhort,
and fading, and deceiuable pleaſures of
this world before death, which is the
way to euerlaſting life and bliſſe? Our
very friends, our children, our food,
our clothing, yea, our very thoughts,
are not without labour and trouble
vnto vs. But the ioyes (whereof by
death wee are made partakers) be cer-
taine and eternall: for then God will Reuel. 21. 4.
wipe away all teares from the eyes of
his children, and there ſhal be no more
death, neither ſorrow, neither crying,
nei-

neither ſhall there be any more pain
Again, euen in the ſame moment, wh
vpon earth wee begin to ſerue God
right, to glorifie his Name, and to le
a life worthy our calling, the who
world, that is all the wicked doe ſ
thēſelues againſt vs. Why then ſhou
we ſo greatly feare death, which onc
can rid vs out of their hands, and de
uer vs from the iniuries of the wicke
Now that this is our eſtate, if we w
be ſeruants and children of God,
is manifeſt: The brother, ſaith Chri
Mat. 10. 21, 22 ſhall betray the brother to death, th
father the ſonne, and the children ſh
riſe againſt the parents, and ſhall cau
Luke 6. 40. them to die, and yee ſhall be hated
all men for my Name; and that w
cannot looke for any other, it is out
doubt: For the diſciple is not abou
the Maſter, nor the ſeruant aboue h
Matt. 3. 16. Lord. Euen as ſoone as Chriſt wa
Marke 1. 13. knowen to be borne, *Herod* ſought t
deſtroy him, and aſſoone as he wa
baptized and had faſted fourty day
and fourty nights, the deuill began t
tempt him. Furthermore, Death i
th

he gate of heauen to the godly, and a
oyall possession of the blisse which
ney hope for and desire; and their ad-
nission into the presence of God, and
he blessed company of the holy Saints
nd Angels. It is said of *Lazarus*, that Luke 16.22.
e died, and was caried of the Angels
nto *Abrahams* bosome. And there-
ore it is counted a great blessing, which Esa.57.1.
God in mercie bestoweth vpon the
ighteous, to take them away, that they
ee not the euill to come; as exam- 2.Chro.34.28
ple wee haue of Iosias. Therefore in
hese respects wee ought not to bee
discouraged at death, but rather desire Phil.1.23.
with the Apostle to be dissolued, that
we might bee with Christ.

CHAP. XII.

Against violent death.

FIrst, godly men neede not feare
these punishments and torments
which are appointed for male-
factors and euill doers, for the lawe
is

is not made for the righteous, and the Magiſtrate, as Saint *Paul* witneſſeth, is not to bee feared for good workes, but for euill. Death is honorable what kinde or manner ſoeuer it be, when it is ſuffered for the trueth, and for bearing teſtimonie vnto the Name of Chriſt. So the Apoſtle ſpeaketh vnto the Philippians, In nothing feare your aduerſities, which is a token to you of ſaluation, and that of God: For vnto you it is giuen for Chriſts cauſe, that not only ye ſhould beleeue in him, but alſo ſuffer for his ſake. The Apoſtles when they had been beaten, departed from the Councel, reioycing that they were counted worthy to ſuffer rebuke for his Name. Many ſuch examples wee reade of in the Eccleſiaſticall Hiſtories, as of the woman of Ediſſa, who came with her yong child in her armes, and when ſhee was demanded of her haſte, made anſwere, That it was, leſt the Chriſtians ſhould bee burned before ſhee came. The like we reade of *Polycarpus*, who feared not the threatnings of moſt ſtrange pu-

Rom. 13.3.

Phil. 1.28, 29. &c.

Act. 5.14.

Euſebius 4. booke 15. chap.

punishments; Of *Blanditta*, a peereleſſe woman, in the middeſt of wonderfull torments; Of *Accalus*, a mirrour of patience; Of *Ponticus*, a child but of fifteen yeeres old; Of *Priſcus*, *Malchus*, and *Alexander*, yong men, in the flower of their youth; Of fortie Martyrs more at one time; who as Saint *Baſil* writeth, when fearing no extremities, they boldly and conſtantly acknowledged Chriſt, their holy confeſſion pierced the ayre, and did aſcend vp euen vnto the throne of God. And to ende this point, the bookes of our owne Acts and Monuments bee ſufficient witneſſes, how little the ſeruants of God haue feared, euen the moſt cruell death, though their perſecutors haue deuiſed moſt exquiſite and terrible puniſhments. Furthermore, no perſecutors can preuaile further then God giueth them leaue; therfore their weaknes and their vanitie is notably ſet downe in many places of holy Scripture. All nations haue compaſſed me, ſaith *Dauid*, but in the Name of the Lord I ſhall deſtroy them.

Euſebius.

Pſal. 118. 10.

them. They haue thruſt at mee, that I might fall, but the Lord hath holpen mee. Now God, which is our God, his loue is vnchangeable, and his power almighty; and therefore we need not to feare: *Dauid* made him his buckler, and his glorie, and the lifter vp of his head; and therefore hee laid him downe, and ſlept, and roſe againe, for the Lord ſuſtained him: And in another place hee calleth him his ſhepheard, who reſtoreth his ſoule, and leadeth him into the path of righteouſneſſe, ſo that though hee ſhould walke thorow the valley of death, yet hee might feare no euill. And if all this were not ſufficient, yet wee haue more reaſons: Firſt, Chriſtian patience and conſtancie is able to ouercome all feare, ſo ſtrong is that weapon of our warfare. Secondly, it is not the multitude of enemies, and perſecutors that can preuaile, if God ſtand on our ſide: A notable example (beſides many other in holy ſcripture) is that of *Eliſha*, when the king of Aram ſent horſes and chariots, and a mighty hoſte to beſiege

Pſal. 3. 3, 5.

Pſal. 23. 4.

2. Cor. 10. 4.

2. King. 6. 16.

beſiege Dotham, where the Prophet was, and to take him. Thirdly, wee haue one helpe which is able to ouercome all, and make vs more then conquerers, hearty prayer vnto God, and humble calling vpon his Name, and a ſtedfaſt faith. For the prayer of the faithfull preuaileth. So *Moyſes* ouercame the Amalekites; *Ioſua* fiue kings at one time; *Samuel* the Philiſtines; *Iehoſaphat* the Ammonites & Moabites; *Aſa* the Ethiopians; *Ezechias* the Aſſyrians: and what ſhall I adde more, ſhall not prayer (which was able to ſhut heauen, and to call for fire from aboue, and to ſtay the courſe of the Sunne) preuaile againſt our aduerſaries? Now for a teſtimonie of the ſtrength and excellencie of faith, wee haue a cloude of witneſſes. Fourthly, our liues they bee in the hand of God, which ſome time hee doth preſerue, and that wonderfully, and euen by the helpe of Tyrants. So *Pharaohs* daughter nouriſhed and brought vp *Moyſes*, when his mother for feare had caſt him into the riuer. *Shadrach, Meſhach*

Exo. 17 8, 13
Ioſ. 6. 20.
1. Sam. 7. 10.
2. Chron 20, 21, 22.
2 Chron. 14. 11, 12.
2 King. 19.
Iam. 5 17.
2. King. 1.
Ioſ. 10. 13.
Heb. 11.
Exod. 2 5.
Dan. 3 26, 27, 29, 30.

and *Abednego*, though put into the fiery ouen by the commandement of *Nebuchadnezzar*, yet afterward both he and the nobles had them in very high estimation, & promoted them to great places: So likewise it fell out with *Daniel*, as it is in his propheſie. So true is it, which is in the Prouerbes: When the wayes of a man pleaſe the Lord, hee will make alſo his enemies at peace with him. Fiftly, ſeeing it is appointed for all men once to die, it is farre better, with a chearfull heart to beare the Croſſe, then fearefully to decline, and to redeeme our liues, which by the courſe of Nature, can not continue long, eſpecially ſeeing it is honourable to ſuffer for righteouſnes, and to beare witneſſe vnto the trueth, hauing our eyes lifted vp vnto the promiſed glory, of which the momentary afflictions of this life are not worthy, and ſo runne with patience the race that is ſet before vs, looking vnto Ieſus the author and finiſher of our faith, who for the glory that was ſet before him endured the Croſſe, and deſpiſed the

Dan. 5. 25.
Prou 16. 7.
Heb. 9. 27.
Rom. 8. 18.

the ſhame, and is at the right hand of the throne of God. Now we are not to bee compared with the Sonne of the moſt higheſt: we are but his ſeruants, let vs ſuffer with him. Laſtly, Gods children in affliction bee inuincible; well may they bee ſlaine, but they cannot bee ouercome. But as the good wheate is beaten from the chaffe, by the ſtrength of the flayle, and the gold purified by the fire, and the ſweete drugges yeeld the pleaſanteſt ſauour when they be ſtamped: Euen ſo be the godly and faithfull purged, and made moſt acceptable vnder the Croſſe, and in perſecution; yea their blood is the ſeed of the Church: And as the palme tree, the greater weight that is laid vpō it, the broader it ſpreadeth his boughs, and the cammomill, the more it is troden, the greener and the thicker it doth growe: euen ſo doth the Church of God, and the members of the ſame, when they be oppreſſed, vexed, and brought lowe. Thus wee reade how mightily the Iſraelites increaſed in Egypt, after the death of Ioſeph, in

Heb. 12.2.

Tertullianus ad Mart.

Cyprianus de martyrio & de laude Martyr.

ſuch time as the Lord, according to his promiſe, had appointed to deliuer them and bring them to the land of Canaan, though *Pharaoh* ſought all meanes to their deſtruction. So that there were of them, beſides women and children, ſixe hundred thouſand men of warre.

Exod 1.10, 11, 22.

Exod. 12.37.

CHAP. XIII.

Comforts againſt the feare that a Chriſtian ſoule may conceiue in conſideration of the iudgement of God.

FIrſt, wee haue the promiſes of ſaluation. God ſent not his Sonne into the world, that hee ſhould condemne the world, but that the world might be ſaued thorow him. And comparing the fall of *Adam* and the curſe which it brought, with the reſtitution by Chriſt our Sauiour; the gift (meaning our free redemption) is not as the offence, but much more effectuall to life, then that was to deſtruction: for if through the offence of

Iohn 3.17.

Rom. 5.

of one, many bee dead, much more the grace of God, and the gift by grace, which is by one man Ieſus Chriſt, hath abounded vnto many. Rom. 5. 15, 16, &c.

Secondly, the law of God the Father towards vs in Chriſt Ieſus, whereof the holy Scripture, (which is written for our learning, that wee might haue comfort and hope) maketh ſo often mention, cannot but raiſe vp the minde which is caſt downe with feare. For vnto vs a child is borne, and to vs a Sonne is giuen, and the gouernment is vpon his ſhoulder, and he ſhal call his Name Wonderfull, Counſailer, the Mighty God, the euerlaſting Father, the Prince of Peace. Hee hath borne our infirmities, and caried our ſorrowes; for he was wounded for our tranſgreſſions, hee was broken for our iniquities, the chaſtiſement of our peace was vpon him, and with his ſtripes are wee healed; and is called therefore in the Scripture, the Lord our righteouſneſſe, becauſe hee ſhall ſaue his people from their ſinnes, *Emanuel*, God with vs; and therefore when Eſa. 9. 6. Eſa. 53. 5. Ieremi. 23. 6. Mat. 1. 21. 23.

he was borne and made man for our
Luke 2.14. ſakes, it was a part of that heauenly
ſong of the Angels, Peace in earth. And
could God by any greater argument
teſtifie his loue towards vs, then in this,
that he gaue his onely begotten Sonne
Iohn 3.16. for vs, that all that beleeue in him
ſhould not periſh, but haue life euerla-
Ephes 2. ſting? For this is the richneſſe of his
mercie, and the greatnes of his loue to-
Coloſ.1.19.20 wards vs, euen that it pleaſed him, to
reconcile vnto himſelfe, by the blood
of his Croſſe, all the things in heauen
and in earth.

Thirdly, this ſatisfaction of Ieſus
Chriſt (who offered himſelfe vpon the
altar of the Croſſe for our ſinnes) if it
be truely receiued by a liuely faith,
will not ſuffer vs to bee caſt downe,
and diſmaied with any feare. And the
Heb. 5.9, &c. whole Epiſtle to the Hebrewes tea-
Heb. 9. 12, 13, 14. cheth vs this, but eſpecially thoſe pla-
Heb. 10.11, 12. ces are worthy to be conſidered: wher-
fore as the Apoſtle exhorteth in the
ſaid tenth chapter, ver. 22. Let vs draw
neere with a true heart in aſſurance of
faith ſprinkled in our hearts, from an

euill

euill conſcience, and waſhed in our bodies with pure water, &c, vnto the ende of the chapter.

Fourthly, beſides that, Chriſt ſitteth at the right hand of God, making interceſſion for vs, euen that heartie ſorrow and ſincere repentance, which is in the children of God, which it pleaſeth our mercifull Father to accept, is ſufficient to fill our hearts with ioy and comfort: For there is no condemnation to thoſe that are in Chriſt Ieſus, for wee are accepted in him the beloued, and we paſſe out of this world by death vnto euerlaſting life. *Lazarus* as ſoone as hee was dead, was carried by the Angels into *Abrahams* boſome. The ſoule of the theefe, who was crucified at the right hand of Chriſt, euen vpon that day vpon which it departed out of the bodie, was tranſlated into the ioy and glorie of Paradiſe: and euen this is the eſtate and condition of the ſoules of the faithfull. It is the ſpeech of Chriſt, Well done good and faithfull ſeruant, thou haſt beene faithfull in few things, I will make thee ruler ouer many, enter into

Rom. 8. 1.

Luke 16. 22.

Luke 23. 43.

Mat 25. 21.

into the ioy of the Lord. And can there bee a greater comfort, and more assurance of saluation, then is that last sentence; Come you blessed of my Father, and possesse the kingdome prepared for you from the beginning of the world? And this *Chrysostome* calles a sweet text, where it is worth the obseruation, that Christ maketh mention of many good workes, I was hungry and you fed me, I was naked, and you cloathed me, &c. But neuer reckoneth vp any of our sins: for they be washed away in his blood, and hee hath couered them in his mercie. And as it is in *Esay*, hee hath put away our transgressions as a cloud, and our sinnes as a miste. Now therefore may not we with boldnesse and confidence say with the Apostle *Paul*, Who shall lay any thing to the charge of Gods chosen? It is God that iustifieth, who shall condemne? It is Christ which is dead, yea, or rather which is risen againe, who is at the right hand of God, and maketh request also for vs; what shall then discourage vs? Shall our transgressions and breaking of the law?

Mat.25.34.

Chrysostome vpon that place.

Psal.103.4.5.

Esay.44.22.

Rom.8.33.

aw? Chriſt hath redeemed vs from it, when hee became a curſe for vs. Shall ſinne? Saint *Iohn* telleth vs, that if wee ſinne, wee haue an aduocate with the Father, Ieſus Chriſt the righteous, who is a propitiation, not for our ſinnes only, but alſo for the ſinnes of the whole world. Shall death? The godly know that it is a paſſage vnto life; for bleſſed are they that die in the Lord. Shall the wrath or diſpleaſure of God? Shall the diuell? Our Sauiour hath carried him captiue in triumph. Shall hell and deſtruction? No, the Prophet in the perſon of Chriſt ſpeaketh, I will bee thy death, O Death: I will bee thy deſtruction, O hell: And to end all, how can our comfort be ſhaken, who beleeue the forgiueneſſe of our ſinnes, the reſurrection of the fleſh, and the life euerlaſting, euen that peace which paſſeth all vnderſtanding?

Gal. 3. 13.

1. Iohn 2. 1.

Apoc. 14. 13.

1. Cor. 15. 54. 55.

Oſe 13. 14.

1. Cor. 15. 55.

CHAP.

CHAP. XIIII.

Remedies againſt the aſſaults and temptations of the diuell.

FIrſt, God armeth his children, that they ſhall bee able to reſiſt and ouercome in the euill day: ſo that, though our aduerſary be a roaring Lion, yet the Lord will confirme, ſtrengthen, and ſtabliſh vs, and therefore hath ſet downe for vs an armour of proofe, able to keepe out all the fiery darts of the wicked. And if this be not ſufficient, hee hath giuen his Angels charge ouer vs.

1.Pet.5.10.

Ephes 6.13. 14,15. &c.

Pſal.91.11, 12,13.

Secondly, Chriſt our head hath ouercome the diuell, and wee his members are partakers of his victorie. There alwayes ſhall be enmitie betwixt the ſeed of the Serpent, and the Woman; but we are not to feare, his head is broken. Further, wee haue an aſſured defence, heartie prayer, and effectuall inuocation of the Name of God, whereby wee ſhall

Mat.4.11.

Gen.3.15.

Rom.10.9.13

ſhall be in ſafetie, and obtaine the comfort of the holy ſpirit, which is the ſpirit of wiſedome and vnderſtanding, and counſaile, and ſtrength, and knowledge. Luke 12. 13. Eſay 11. 2.

CHAP. XV.

Comforts againſt the deadly ſting of ſinne, and the terrour of conſcience.

FIrſt, the aſſurance of forgiueneſſe in Chriſt, a thing moſt often mentioned in the Scripture, and that is the glad tidings of the Goſpell, So it is, that the blood of Ieſus Chriſt doth purge vs from all ſinne. And this is the truth, witneſſed by all the Prophets: And *Iohn* pointeth as it were his finger at him, Behold the Lambe of God, that taketh away the ſinnes of the world: And he himſelfe calleth all that labour, and be heauie loaden to come (adding a promiſe) and I will eaſe you: for this was the cauſe, why hee refuſed not to die, and ſo waſhing vs from our ſinnes in 1. Iohn 1. 8. Acts 10. Iohn 1. 28. Mat. 11. 28. Rom. 4. 25.

Reuela. 5.6. in his blood, hath made vs Kings and Priests vnto God, euen his Father.

Secondly, Christ dyed not in vaine, hee did not in vaine take our nature vpon him; but therfore that wee might bee deliuered from the curse, and punishment of sinne: Hee being true God, made himselfe of no reputation, and tooke vpon him the forme of a seruant, and was made like vnto men, and was found in shape as a man, hee humbled himselfe, and became obedient vnto the death, euen the death of the Crosse, and hath left vnto vs a remembrance of the same in the Sacrament of his Supper, wherein euery one doeth as truely (by a liuely faith) receiue the power of the shedding of his blood, and the crucifying of his Bodie, as hee eateth the Bread which is broken, and drinketh the Wine which is powred out, which be earthly elements (applyed to our capacities) representing heauenly graces.

Phil. 2.6.7.8.

Thirdly, we can haue no greater stay and comfort against all terrours, then the daily and earnest meditation of the

vn-

nſpeakeable mercie of God, which is great, euen to the heauens, and reacheth nto the cloudes: hee will not alwayes e angrie, neither deale with vs after our ſinnes; but as a father pittieth his children, euen ſo is the Lord full of compaſſion to them that feare him: for he knoweth whereof we be made, he remembreth that we are but duſt. Pſal. 57. 10. Pſal. 103. 13. Pſal. 103. 14.

Fourthly, Chriſt hath taken vpon him that name willingly to bee called a Phiſitian; wherein we might haue moſt comfort: ſince he came not to call the righteous, but the ſinners to repentance: for the Phiſitian is not for thoſe that are well; but for thoſe that are ſicke: wherefore this is the moſt notable and effectuall defence againſt the temptations of the diuell; who if hee ſhall obiect, that we are ſinners, and therefore damned, we haue to anſwere him, that becauſe wee are ſinners, therefore wee will be righteous and ſaued; for Chriſt hath giuen himſelfe for our ſinnes. And further, by this obiection, we are put in minde of Gods fauour towards vs, who ſo loued the world, that hee gaue his onely Mat. 9. 12. *Luther vpon Galathians.* Gal. 1. 4.

Iohn 3.16. onely begotten Sonne, that all that be-
leeue in him, ſhould not periſh, but haue
euerlaſting life; and of the benefite of
Eſay.53.6.8. Chriſt our Redeemer, vpon whoſe
ſhoulders, and not vpon our owne, lay
all our ſinnes; Wherefore in that we
are ſinners, and lament our offences,
and beleeue in Chriſt Ieſus, it doth not
only not terrifie vs; but rather comfort
vs aboue all meaſure.

CHAP. XVI.

Comforts againſt griefes and tumults in Conſcience, which may ariſe in conſideration of the number and greatnes of our ſinnes, and continuance in the ſame.

Againſt the firſt, which is for the number of our ſinnes.

FIrſt, God is rich in mercie, as willing, and as able to forgiue tenne thouſand talents as one, as it is in the Parable of the indebted ſeruant. Conſider

Consider but one example, and that of *Adam*, and in him how many sinnes. First, contempt of Gods commandement, who charged him not to eate of the forbidden fruit. Secondly, vnthankfulnesse, neglecting the commandement of his Creator. Thirdly, Infidelitie, because hee beleeued not the threatning, that that day thou shalt eat, thou shalt surely die. Fourthly, Pride, desiring to bee like vnto God, knowing good and euill. Fiftly, Murther by his transgression, bringing death vpon himselfe, and all his posteritie, which is the wages of sinne; and not to stand in repeating of more particulars, this one deed was the breach of all Gods commandements. Yet *Adam* thus offending, had mercie offered before hee required it, and the promise of the like for all his off-spring; the seed of the woman shall tread downe the head of the Serpent. And God at the fulnesse of time, according to this his promise, sent his Sonne, made of a woman, and vnder the Law, that hee might redeeme them which were vnder

Gen. 2. 7.

Augustine in his Enchiridion.

Gen. 3. 5.

Tertullian.

Gen. 3. 14. 15.

the Law, that wee might receiue the adoption of the ſonnes. Gal.4 4.

Againſt the ſecond, which is the conſideration of the greatneſſe and grieuouſneſſe of ſinne.

The comfort and the hope of the children of Adam. Rom 5.20. Pſal. 103.8,9, 10. Mat.11, 28 Eſay.1.18. 1.King.21.25. 1.Tim.1.15. 16,17.

IT is a moſt comfortable ſpeech for a true repentant ſinner, that where ſinne hath abounded, there grace hath much more abounded. The Lord is euen full of compaſſion and mercie, ſlow to anger and of great kindneſſe; As far as the Eaſt is from the Weſt, ſo farre hath he ſet our ſinnes from vs: Hee calleth all them that are wearie and heauie laden, and promiſeth that hee will eaſe them. Againe, the Lord hath promiſed by his Prophet, that hee will make ſcarlet ſinnes as white as ſnow: and leſt any ſhould doubt hereof, mercie was ſhewed to *Ahab*, who repented but like an hypocrite, and who ſold himſelfe to doe wickedneſſe. Can there be a greater ſinne, then to blaſpheme, and to perſe-

cute

ute the Church of God? Yet *Paul* obtained for those, that hee might bee an example for others to come, that shall beleeue in Iesus Christ vnto euerlasting life. And as though this were yet too little, did not God vouchsafe to conuert and make his children aboue three thousand at one Sermon of *Peters*, and of those who had crucified Iesus Christ, and desired that *Barnabas* a theefe and a robber might be set free and deliuered? Acts 2.37.

Against the third, that relapse and falling into the same sinne.

TO turne to sinne, as a dogge to his vomite, and as a swine to the wallow, this is a dangerous estate; (for the end of such a one is worse then the beginning; as Christ teacheth by a Parable) yet not helpelesse nor desperate: for it is not sinne, but impenitencie that shutteth vs from heauen. *Dauid* numbred his people, and God was intreated; *Dauid* committed adulterie, and ioyned murther to it, yet when hee ac- 2.Pet.2.22. Mat.12.43. 44,45. 2.Sam.24 17. 18. 2.Sam.12.13.

knowledged his sinne, the Lord tooke away his offence. The whole booke of Iudges is a notable example: for how often is it there sayd, that the Iewes returned to their Idolatrie; yet when they called vpon the Lord, hee alwayes sent them a Sauiour. *Peter* fel thrise into one sinne, denying his Lord; but yet he was not forsaken. No, his mercy is euerlasting: The hilles shall moue, and the mountaines shall tremble; but the couenant of my peace shall not be mooued, saith the Lord thy Redeemer. And there is more ioy in heauen for one sinner that repenteth, then for ninetie and nine that neuer offended.

Mat. 26. 70. 71, 72, &c.

Esay. 54. 10.

Luke 15. 7.

CHAP. XVII.

Against distrust of the mercie of God, whereby man is brought to dispaire by the feeling and consideration of his sinne.

IN this respect there bee three considerations very effectuall to the pacifying of the distressed conscience.

First,

First, to know what obedience it is, which God requireth and looketh for at the hands of his children.

Secondly, wherein consisteth the righteousnesse and perfection of Christians.

Thirdly, why God leaueth sin, euen in those that are iustified, so long as they liue in this world.

For the first, God looketh not for perfect obedience, and for such holinesse, as should haue in it no staine of sinne; but that continually wee should put off the olde man, and put on the new; and that acknowledging in all humilitie, how farre we are from the perfect fulfilling of his most holy Law, we might learne to walke modestly, and flie for helpe to his rich mercie in Iesus Christ, desiring the direction of his good Spirit, that we may increase, and goe forward in all Christian vertues, keeping Faith and a good conscience.

Now for the second, the perfection and holinesse of a true Christian standeth in this, to confesse him selfe vnholy, vnperfect: His saluation is

forgiueneſſe; his merite is mercie; his righteouſneſſe is his redemption thorough Ieſus Chriſt. Therefore Saint *Auſten* ſaith, That the Church is the multitude of ſinners, whom God hath pardoned; of diſeaſed, whom he hath healed; of the dead, whom hee hath reuiued: their obedience is rather in affection of the heart, then performance of the deede; and therefore it is the Churches confeſſion, If wee ſay wee haue no ſinne, wee deceiue our ſelues, and there is no trueth in vs. And it is the Churches prayer, Enter not into iudgement with thy ſeruants, O Lord, for in thy ſight ſhall no fleſh liuing bee iuſtified: And if thou, O Lord, marke what is done amiſſe, who ſhall ſtand?

1. Iohn 1.8,9.

Pſal 30.3.

For the laſt, there be many reaſons. Firſt, feeling our owne weakeneſſe, wee learne to vnderſtand, how neceſſary the righteouſneſſe of Chriſt is to bee imputed vnto vs, and therfore are prouoked to deſire it with a burning deſire, and earneſt prayer, that wee may be found in him.

Phil.3.8,9,10

Secondly,

Secondly, it ſerueth to beat downe our pride, and to increaſe in vs true humilitie, knowing there is nothing in our ſelues, whereof wee may hope, and that when wee haue done all that wee can, yet wee are vnprofitable ſeruants, and muſt continually pray, Lorde forgiue vs our treſpaſſes. Beſides, as the moſt ſoueraigne and medicinable triacle is made of the moſt poyſonfull vipers: Euen ſo God vſeth our ſinnes to our chiefe good, and worketh in vs, by the right conſideration of them, and the puniſhment they deſerue, a carefull and a dutifull walking in his commandements. And as the skilfull Chirurgian leaueth the wound open, and letteth it runne for a good time, that all the contagious matter may be purged, and ſo the member or part wherein it is, recouer perfect health: Euen ſo God, the ſpirituall Phyſician, leaueth our ſinnes in vs (though the curſe of them be taken away by Chriſt Ieſus, and wee healed by his ſtripes) the wounds of our ſoules, thereby to keepe

Chriſt taught his Apoſtles and all vs to pray, Forgiue vs our treſpaſſes, as we forgiue, &c.

vs in duetie, and to schoole vs, and to frame vs to a carefull obedience of his will.

Lastly, against all mans miseries, let vs first opose the magnitude, secondly, the multitude, & thirdly, the continuation of Gods mercies. The two former *Dauid* implored in his principall penitential Psalme, *vers.* 1, & 2. as the two pillars wherupon his deiected and distressed soule did rest, and stay vp it selfe against despaire. The third property of Gods mercie, namely the duration and continuation, is solemnely celebrated, twenty sixe times repeated, as the foot of that song or Psalme, in so many verses so many times, lest we should forget that which we ought alwayes to remember, as our especiall comfort. Let vs for conclusion of this Consolatory Treatise, consider these three properties of Diuine mercie, to the end, that against the greatnesse of our sinnes, wee may oppose the magnitude of Gods mercies, not to extenuate the one, but to amplifie the other: For albeit the secure conscience (which hath

Psal. 51. 1, 2.

Psal. 136. 1. &c.

hath little or no sence of the greatnes of sinne) is to bee sent to the seueritie of the Law of God, to terrifie their stupidity, & as a Pedagogue or Schoolmaster to vrge them to Christ: yet the afflicted that labour, and are heauie laden with the intollerable burthen of their sinnes, are called by our Sauiour to come vnto him.

The greatnesse of Gods Mercie.

FIrst, *Chrysostom* saith to the Prophet *Dauid*; *Dixisti magnam, adijcias quantam*, Thou hast called Gods mercie great, tel vs how great? He answereth, saith the said Doctor, *Quãta sit, nescio; quod grandis est noui; quanta autem non valeo apprehendere; nescio magnitudinis quantitatem, non comprehenditur verbo*: How great it is I cannot tell, that it is great, I very well knowe; I am not able to apprehend it; I know not the quantitie of the greatnesse of it; it is not in words comprehended.

Secondly, if wee respect dimensi-

ons

ons corporall, and applie them to re-
preſent things ſpirituall, wee haue the
Apoſtles example for it, where he ſpea-
Epheſ. 3.18,19 keth of the bredth, and length, and
depth, and height of the loue of Chriſt,
which paſſeth all knowledge, that wee
might bee filled with all fulneſſe of
God.

For the latitude and bredth of Gods
mercy, *Miſericordia tua plena eſt terra*,
ſaith the Prophetical King: How many
creatures there are in the world, ſo ma-
ny voyces there are to ſound out the
Pſal. 19.4. mercie of the Creator. *In omnem terram exiuit ſonus eorum:* Their ſound is gone
out into all lands, &c.

For the length of Gods mercie, wee
neede no other teſtimonie but that of
the bleſſed Virgin in her ſong, *Et Miſericordia eius à progenie in progenies timentibus eum:* And his mercie is from
one generation to many generations,
to them that feare him.

For the depth of Gods mercie, as
it is a moſt fearefull thing to looke into
the profunditie and gulfe of our ſinnes,
as *Cain* did, when hee ſaid his wicked-

neſſe

neſſe was greater then could bee forgiuen? So it is moſt comfortable to conſider, that one of the Fathers of the Church ſaith vpon theſe words of the Pſalme, *Abyſſus abyſſum inuocat*, One depth inuocateth or calleth another; that is to ſay, as S. *Auguſt.* ſaith, *Si male hic vixerint homines, Abyſſus abyſſum inuocat; quia de pœna in pœnã tranſeunt, & de tenebris ad tenebras, & de profunditate ad profunditatem, & de ſupplicio ad ſupplicium & de ardore cupiditatis in flammas gehennæ*: that is to ſay, If men here liue euill, one depth calleth another; for they paſſe from paine to paine, & from darkenes to darkenes, and from depth to depth, and from puniſhment to puniſhment, and from the heate of luſt to the flames of hell: This is terrible to them that are impenitent; but to the penitent ſinner it may be ſayd, *Abyſſus abyſſum inuocat*, that is, the depth of miſery calleth for the depth of mercie, *vt vbi abundauit delictum, ibi ſuperabundaret gratia*, as the Apoſtle ſaith, That where ſinne hath abounded, grace may ſuperabound: As Saint *Auguſtine* in another place

Gen. 4.

Aug. in Pſal. 41

place ſayth, *Ambulabat autē inhabitans Chriſtus in veſtigijs abyſſi remanentibus, per memoriam peccatorum ſuarum, vt dum recolunt vbi fuerant, amplius diligant quem receperunt, a quo ſibi tanta dimiſſa ſunt:* Chriſt inhabiting, walked (ſaith he) among them that abide in the ſteps of the depth, by the memory of their ſinnes, that while they remember where they were, they may loue him more whom they haue receiued, by whom ſo great ſinnes are forgiuen them.

Now for the Altitude and Height of Gods mercie; What can wee contemplate, next vnder God, higher then the heauens? and yet the Prophet ſaith, *Exaltata eſt ſupra Cœlos miſericordia tua;* Thy mercie is exalted aboue the heauens. Doe we not iuſtly wonder at the height of the heauens, which being ſo farre aboue our kenning, make the great Celeſtiall bodies of the Starres, Moone, and Sunne, being ſo great, to ſeeme ſo ſmall? Much more ought we, if it were not for our ſtupiditie, to admire the Altitude of Diuine Mercie, higher then they.

And

And concerning the multitude of Gods mercies, the ſecond thing propoſed; they are in number infinite. Sooner may wee tell the ſtarres of heauen, and account the ſands of the Sea, then reckon vp the Mercies of God. Some haue ſought to reduce them to ſeuen, the number of perfection: But if our Sauiour would haue vs to ſhew mercie in forgiuing, not ſeuen times, but ſeuentie times ſeuen times; how ſhall wee not be perſwaded that the Mercies of God are farre more infinite then hee requireth at our hands for our brother? S. Bernard.

Laſtly, for the duration and continuance of this Mercie; If we call to minde the beginning of the world, the Creation, the prouidence, the law of Nature, the law written, the Prophets, theſe are arguments of Mercie; but eſpecially the ſending of his deare Sonne after ſo many actions of ingratitude, confirmeth the continuance of his great Mercy.

Firſt, conſider how long the Lord expecteth our conuerſion, and how careleſſy wee put off our repentance from

Lamen. 3. 22. from day to day, and wee ſhall acknowledge it is his Mercie that wee are not conſumed, as our ſinnes iuſtly haue deſerued.

Secondly, how readily he receiueth penitent ſinners, when they returne, though it be late, *Si ſera ſit pœnitentia, dummodo ſit vera*; If it bee true and ſerious from the bottome of the heart, in what houre ſoeuer it be, God doth not reiect it; but as the father of the Prodigall went out to meet him: ſo is Almightie God moſt preſt and readie to receiue the truely penitent.

Ezek. 18.

Luke 15.

Thirdly, God requireth no reuenge or puniſhment for ſins paſt, and repented of: he ſuſpendeth not his ſight from vs, as *Dauid* did from *Abſalom*, neither exprobateth our faults; but remits our ſinnes as ſoone as wee repent, couers them vnder the mantle of his Mercie, and freely forgiues them for Chriſt his ſonnes ſake, if we beleeue in him.

Pſal. 32.

Fourthly, God continueth this mercie to the penitent, not onely in forgiuing the euill, but in giuing many good gifts and graces, to keepe vs from re-

lapſe

lapſe, and falling againe, as appeareth by the gifts the Prodigals father gaue vnto him at his returne.

Fiftly, the Prophet ſaith, *Miſericordia eius ab æterno in æternum ſuper timentes eum*, The mercie of God, if you conſider the terme from whence it is from all eternitie, ſaith the Prophet: What is the other terme, *ad Quem*, to which it tendeth: *in æternum* (ſaith he) for euer. This circle of Mercy which compaſſeth them that feare God, is without beginning: for his Election was before the beginning of the world, and the faithfull and penitent ſhall once heare that comfortable *Venite*, Come ye Bleſſed, &c. Which God grant vs all to heare.

AMEN.

Epheſ. 1. 4.

Mat. 25.

FINIS.

COMFORTABLE CONSIDERATIONS,

Preparing

THE SICKE FOR A happie change.

IOB 14.14.

All the dayes of my appointed time will I waite till my change come.



LONDON

Printed for IOHN HODGETS.

M.DC.XXI.

COMFORTABLE considerations, preparing the ſicke for a happie change.

AMongſt other Chriſtian duties, mentioned in holy Scripture, viſiting of the ſicke and diſeaſed, hath alwayes beene much eſteemed of: inſomuch that our Lord and Sauiour Ieſus Chriſt doth highly commend this kinde of dutie, ſaying, I was ſicke and you viſited me; and *Tertullian*, the moſt ancient Doctor among the Latines, doth giue vs to vnderſtand, how the Chriſtians in his time, both in other things, and in viſiting the ſicke, did ſhew marueilous

great pietie: And that I may not be too long in commending this Chriſtian dutie, *Euſebius* in the ninth booke of his Eccleſiaſtical hiſtory, doth witnes, that the Chriſtians in thoſe daies did vſe to exerciſe this charitable duetie, not only to thoſe who profeſſed the ſame faith with them, but likewiſe to them that worſhiped the heatheniſh gods; yea, & that in time of great peſtilence they vſed it, not fearing the infection of the contagious diſeaſe. So feruent, at thoſe dayes, was the loue towards God and their neighbours (which now is waxen cold) in the mindes of Chriſtians, & that true Chriſtian charitie, whoſe propertie is (as Saint *Paul* ſaith) to reioyce with them that reioyce, to weepe with them that weepe. Now wee may not thinke, that thoſe Chriſtians in comforting and viſiting their brethren, vſed any other meanes, then the comfort of holy Scripture, the remedie and helpe of prayer; that thoſe whome they came to viſite, might with more patient and cheerefull minde abide the paine and

Rom. 12.

grie-

grieuouſneſſe of their ſickeneſſe: for it is not likely, that godly men, worſhipping and ſeruing the true God, would entertaine the time with vaine trifles, or idle diſcourſes of ſome fained matter, neither vſe the vulgar courſe, nor yet thoſe reaſons produced by thoſe Philoſophers, too weake of themſelues, affording ſmall comfort to others; but ſeeke for comfortable remedie out of the ſacred myſteries of the holy Scripture, and as it were out of a precious boxe, take ſome ſoueraigne medicine to cure, not the bodies, but the ſoules of the ſicke and feeble. The ſelfe ſame courſe muſt wee take now a dayes, if wee be true Chriſtians in deede, vnleſſe wee would bee eſteemed Chriſtians onely in name and outward ſhew: Whereof I beeing about to ſpeake, firſt of all, I purpoſe to declare in briefe by what meanes hee that is ſicke both ought to ſuffer, and by the fauourable helpe of Almighty God, ſhall be able to endure his ſickeneſſe, not onely with a patient, but alſo with a willing

willing minde; afterward I will ſhew how hee may bee able willingly to entertaine death, yea, and moreouer heartily to deſire it, whenſoeuer it ſhall pleaſe God to appoint it. Theſe points being handled with as much breuitie as may bee, I will finiſh this diſcourſe.

Now firſt of all wee muſt obſerue, how God doth for the moſt part deale ſo with vs, that oftentimes when he is moſt fauourable and mercifull vnto vs, hee ſheweth vs an angry countenance, and taking (as I may ſay) a terrible ſhape vnto him, doth ſo terrifie the ignorant, & thoſe that are weake in faith, that thou wouldſt iudge he were ſome aduerſary, when hee is a iuſt iudge; thou wouldſt imagine he were a ſeuere iudge, when hee is a louing Father. This which I haue ſayd, will bee more plaine and manifeſt, by putting downe ſome examples. What minde doe wee thinke *Ioſeph* was of, who being a godly and a chaſte yong man, was neuertheleſſe caſt into priſon, beeing wrongfully accuſed? yet hee

hee louing God, and knowing his owne integritie, with good courage endured ſuch calamitie: and although God ſhewed himſelfe vnto him in a terrible and fearefull manner, yet *Ioſeph* as it were pulling off from him that viſor which hee had taken to him, did acknowledge him his moſt kinde and louing Father, and within very ſhort time afterward found him to bee ſo indeede: For beeing freed from his bonds, and made gouernour ouer all Egypt, hee obtained the chiefeſt place of dignitie next to the King. Such a fatherly mercie God ſhewed *Ioſeph*, that whileſt hee ſeemed to haue forſaken him, hee tooke as great care for him, as the deareſt and louingeſt father could haue done for his onely ſonne. What may wee thinke of *Dauid*? might hee not, in that cruell and impious rebellion of his owne ſonnes againſt their father, and that vnkind diſloyalty of his ſubiects, haue thought himſelfe vtterly forſaken of God? but yet hee in this dreadfull ſhew, was not ouer much terrified, but like *Ioſeph*,

vnder that penſiue and fearefull appearance, hee acknowledged his God to bee hidden, not willing to deſtroy him, but to ſaue him: then proceeded that memorable ſpeech of his, witneſſing his patience; If I ſhall finde grace in the ſight of the Lord, hee ſhall bring mee backe, but if hee ſay to mee, I haue no pleaſure in *Dauid*, behold, I am readie, let him doe as pleaſeth him.

1. Sam. 15. 25.

Now *Tobias*, being ſuddenly made blinde, when beſides that hee was derided and laught at of his owne kinred and neghbours, as if his almes deedes to the poore had been to no purpoſe, as if his burying of the dead had been loſt labour: did not hee in all this miſerie acknowledge God as his louing Father, as his good and mercifull Lord, not as thinking him to be angry, hard or cruell towards him? Hence proceeded that ſpeech of his blaming his kinſemen: Doe not (quoth hee) ſpeake in that ſort, ſeeing wee are the children of the holy patriarkes, and looke for that life which God will giue to all thoſe who faithfully put their truſt in him.

What

What might I ſay of the Prophets? of *Iohn Baptiſt*? of the Apoſtles? In all thoſe innumerable troubles and afflictions which they ſuffered, although God appeared to them in a fearefull and a terrible ſhew: yet they putting aſide (as it were) the ſhape which God had taken vnto him, beheld with the eyes of Faith, a moſt mild countenance of a deare and louing Father: So often is God farre otherwiſe, then in ſhew hee ſeemeth to be. Therefore, ſeeing theſe things are ſo, euery one ought firmely and throughly to perſwade himſelfe, that as all other aduerſities; ſo likewiſe bodily ſickeneſſe, happen to the godly, as tokens of Gods loue and fauour, not as ſignes of his anger and diſpleaſure: or elſe ſerue as a puniſhment for their ſinnes, wherby he calleth them to repentance, or elſe to prooue and exerciſe their faith: For as *Salomon* ſaith in the *Prouerbes*; whom God loueth them he chaſteneth, and therewithall is delighted, as a father with his ſonne. And as S. *Paul* ſaith to the *Hebrewes*; If you patiently endure chaſtiſement,

and

and perſeuere in diſcipline, as vnto chil-
dren doth God offer himſelfe vnto you;
for what ſonne is it whom the father
doth not correct? But if you bee with-
out diſcipline, whereof all are made par-
takers, then are yee baſtards and not
children.

Theſe things verily are full of exceed-
ding conſolation, ſeeing they plainely
ſhew, that both bodily ſickneſſes,
and all other afflictions and calamities,
are arguments of Gods fauour, not of
his anger. For an example hereof, we
may conſider *Lazarus* the begger, grie-
uouſly afflicted and full of ſores, as it is
Luke 16. mentioned in the Goſpel of Saint *Luke*:
who, how deare hee was to God in that
great miſery, the euent doth plainely
declare: for being dead, hee was carried
by the Angels into *Abrahams* boſome.
Let vs therefore make no doubt, but
that bodily ſicknes, is a manifeſt & ſin-
gular argument of Gods moſt Father-
ly loue and mercie towards vs, by that
meanes reſpecting rather the good of
our ſoules, then pleaſing of our preſent
wils. For (to let paſſe other matters)

by

by theſe meanes, God compelleth vs, in great ſecuritie and ſluggiſhneſſe, which proſperity cauſeth, to remember our heauenly countrey, to deſpiſe earthly delights, vehemently to deſire and ſigh after that bleſſed and immortall life, and to eſteeme all worldly things as nothing. It were therefore a fooliſh, nay, I may ſay, an vnthankefull part of vs, not to acknowledge and giue God thankes for this his good will ſo greatly tending to our good. On the otherſide, it is a wiſemans part to acknowledge this his ſo fatherly care, and diligent labour, in working our ſaluation, & this his great good will ſo full of clemencie in correcting of vs: For he correcteth his children in this world, that in the next hee may bring them to euerlaſting ſaluation; here he chaſtiſeth, and reproueth them, that hee may make them deſire and long after an immortall inheritance. And ſeeing that we daily doe, or at leaſt, ought humbly to implore, and with much feruent prayer, to begge for Gods mercie, Why ſhould we not patiently

tiently endure either bodily ſickneſſe, or any other afflictions or ſorowes, which vndoubtedly are moſt certaine arguments of Gods goodneſſe and diuine mercie towards vs. And ſeeing that by gentle and milde ſufferance of the ſore ſickneſſe and griefe, thou mayeſt approoue thy patience vnto Almightie God, why wilt thou by paſſionate ſorrowing, and afflicting thy ſelfe, rather prouoke his anger and diſpleaſure againſt thee? For, if either in this ſickneſſe, wherewith now thou art vexed, or in any other maladie or diſeaſe, thou wouldeſt not refuſe the Phiſitians medecines, though they were bitter and grieuous, and that for vncertaine hope to recouer thy former health; oughteſt thou not much more to take in good part, this ſo fatherly good will in curing and purging the ſinfull vices of the minde by afflicting of the body: for as Phiſitians doe adminiſter more grieuous medicine to thoſe Patients who are dangerouſly ſicke: ſo doth God many times more roughly chaſtiſe his children, for their ſoules health.

How

How wiſely dealt that beloued man of God *Iob*, who was not only content with ſingular patience, to ſuffer the ſuddaine loſſe of all his ſubſtance, his children, and his owne health of body; but alſo continued to aſcribe due thankes vnto Almightie God? If wee haue receiued good things (ſaith hee) at the hands of God, why ſhould we not likewiſe abide harmes and loſſes. The Lord giueth, & the Lord taketh away, euen as it pleaſed the Lord, ſo is it come to paſſe, bleſſed bee the Name of the Lord. I choſe rather this man for an example to imitate, then ſome Heathen men, who are reported to haue ſo conſtantly endured the extremitie of ſickeneſſe, that they haue ſeemed to haue beene altogether voide of any feeling of their paine, although it may bee a ſhame for vs, if that which the Heathen haue done in ouercomming griefe with patience, and induring ſickeneſſe valiantly, we Chriſtians ſhould not bee able to abide, eſpecially conſidering they haue had neither ſo many, nor ſo effectuall means, to encourage them againſt

gainſt paine and ſickenes: For we may call to mind that our ſinnes haue ſo deſerued, that ſo it ſeemeth good to God our louing and mercifull Father, that wee by that meanes are drawen to repentance, that by that extremitie wee are vrged to call vpon God, that thereby God maketh triall of our Faith, that by that meanes wee ſhould ſhake from vs all lazines and careleſnes, and withall ſtirre vp in our ſelues a loue and contemplation of all heauenly, and a contempt of all earthly affaires; and laſtly wee may conſider, that our naturall corruption is thereby puniſhed, and brought into better obedience of Gods lawes. This if we doe, wee ſhall eaſily and according as God in his diuine will hath appointed, endure the torment of bodily ſickneſſe: For without doubt, if we iudge rightly, this one conſideration maketh bodily ſicknes leſſe painefull, or at leaſtwiſe doth greatly further and helpe vs, mildely and quietly to endure it.

Theſe comforts and mitigations of paine, the Heathen had not, wherewith a Chri-

a Chriſtian man, if he cannot altogether
ouercome, yet may he in ſome ſort mi-
tigate and aſſwage the force and bitter-
neſſe of his diſeaſe, and obtaine that
one thing (through the helpe of God)
that by a conſtant and a firme reſolu-
tion to obey God, all griefe of minde
may abate, and vaniſh away. Yea, but
(ſome will ſay) that grieueth me more
then the paine of my diſeaſe, when I
conſider, that I haue fallen into this
ſickeneſſe through my owne diſtempe-
rance; I could more patiently haue en-
dured it, if it had not hapned through
mine owne fault. Admit it be ſo, yet,
what cauſe haſt thou to afflict thy
ſelfe, and grieue ſo exceedingly? Ra-
ther acknowledge thy fault, deſire par-
don of God, and cry out with the Pro-
phet; Thou art iuſt, O Lord, and thy Pſal. 119.
iudgement is right. And firſt of all, be-
leeue this for certaine, that God doth
ſo puniſh thy intemperancie, whereby
thy diſeaſe came, to bring thee to repen-
tance, and not to deſtroy thee: For to
that effect it is ſaid in the *Apocalyps*, I Apoc. 3.
whom I loue, doe rebuke and chaſtiſe:
and

and in the Epiſtle to the Hebrewes, God ſcourgeth euery childe whom he receiueth; therefore acknowledge this great good will and clemency of Almightie God towards thee, and thy ſaluation, and eſteeme this ſickenes wherewith thou art puniſhed, to bee an euident token of his diuine loue, and a moſt certain ſigne of his fauor towards thee; and in that hope ſtriue to exerciſe thy Faith, both in praying for, and imploring Gods helpe, and ſtriue alſo to exerciſe thy patience in valiant and cheerefull ſuffering thy ſickeneſſe: And that which muſt bee thy chiefeſt care, giue God thankes, who like a moſt tender Father, doth ſo gently chaſtiſe thee deſeruing much more grieuous puniſhment, calling thee to repentance, and compelling thee to returne to a temperate dyet; who, by this meanes, doth ſhake off thy ſluggiſhneſſe and careleſneſſe cauſed thorow proſperitie, and ſtirreth thee vp to ſome feeling of the wrath of God againſt ſinne, and addeth this as it were a pricke to ſtir thee vp to call vpon him, to pray vnto him

Heb. 12.

feruently,

ſeruently, and earneſtly to call vpon his mercie: who laſt of all by this meanes, ſtirreth thee vp to deſire heauenly things, & deſpiſe theſe earthly affaires, as I ſaid before. Is it not much better for thee to bee puniſhed for thy intemperancie in this world, God in his mercie ſo willing it, then in the next world? for they whom God fauoureth, thoſe for the moſt part, in mercie hee puniſheth and afflicteth, not to deſtroy them, but to make them better, leſt after this life hee ſhould condemne them: according to the ſaying of the Apoſtle, Whiles we are iudged of our Lord, we are chaſtiſed, that with this world wee be not damned. What ſhall we ſay, ſeeing thoſe are puniſhed with greateſt ſickeneſſes, who perhaps are both honeſter men, & ſerue God better; and ſeeing God (as is ſaid before) doth ſcourge euery ſonne whom he receiueth, who would require to be exempted by him, as one ſingular whom he ſhould ſpare? For that were nothing elſe, but to refuſe to be of the number of them whom God doth loue, and chuſe rather to bee

1. Cor. 11. 32.

eſteemed a baſtard then a ſon. Therefore if wee acknowledge God for our Father (as hee is) let vs not bee grieued ſo often as hee entreateth them that bee his ſonnes more ſeuerely and hardly: which for the moſt part he doth for no other end, but that by a fatherly correction, hee may chaſtiſe and amende thoſe whom too much lenitie and ſufferance hath made worſe. Wherefore wee ought not onely to take in good part this meaning of our beſt Father, but moreouer to giue him all poſſible thankes for his gentle correction: And in the meane time let vs comfort our ſelues with this hope, that although for a time God may ſeeme to forget vs, yet it can neuer be that he will leaue vs in thoſe great euils, deſtitute of his aide and helpe; but that hee reſpecteth our ſaluation; and that our bodily ſickenes and infirmitie, will at laſt turne to our good; ſo that wee humbly craue his helpe, and confidently flie to his mercie.

The Prophet *Eſay* doth plainly ſhew what Fatherly affection God beareth

vs,

vs, in theſe words; Can a woman, ſaith he, forget her infant, that ſhee ſhould not haue pittie vpon the ſonne of her wombe? and although ſhee ſhould forget him, yet will not I forget thee: And alſo *Dauid* in the Pſalmes ſaith; As a father doth pittie his owne ſonnes, ſo the Lord is mercifull vnto them that feare him. Hither may wee referre that in Saint *Matthews* Goſpel: If you, ſaith Chriſt, being naught, know how to giue good gifts to your children, how much rather will your Father which is in heauen, giue good things to them that aske him? Theſe things doubtleſſe doe vndoubtedly declare Gods Fatherly affection, and intire loue towards mankinde: And therefore in affliction, wee ought the rather to flie vnto God, and with great confidence deſire helpe of him; and in the meane time, whether it pleaſe God to ſuffer vs to liue any longer to ſerue him in this world, or will haue vs depart out of this world into a better, let vs labour as much as in vs lieth, that our willes may alwayes agree and conſent with Gods

Iſa.49.15.

Pſal.103.13.

Mat.7.

will, and ſo deſire to be heard when we pray, that we neuertheleſſe permit the whole cauſe to his pleaſure, and commit our ſelues to his goodneſſe, and call to minde what is ſaid in *Iob*, Bleſſed is the man whom God correcteth: And therefore refuſe thou not the chaſtiſement of the Lord; For hee woundeth and healeth, he woundoth and maketh whole againe: And as *Salomon* ſaith in his *Prouerbes*. Be not angry when God correcteth thee.

Thus farre forth I haue ſhewed, that he whom we viſite, muſt with a willing mind valiantly, and patiently abide his ſickeneſſe. Neither haue I intermixed the Philoſophers reaſons, which (as I ſaid before) are too weake of themſelues, to afford any comfort to others. This one thing more, will I adde ouer and beſides, that the partie ſicke doe ſtedfaſtly perſwade himſelfe, that to the godly there neuer happeneth any aduerſitie but by Gods permiſſion and ſufferance: And that which doth happen to them, is alwaies turned to their good and ſafetie; For to this effect is that

that ſpoken by our Sauiour Chriſt in Saint *Matthewes* Goſpel; Are not two Sparrowes ſold for a farthing, and not one of them ſhall fall vpon the ground, without your father? But the very haires of your head are all numbred, &c. And in S. *Lukes* Goſpel hee repeateth almoſt the very ſame things, ſhewing that God is as it were very penſiue and carefull in our behalfe, and that nothing befalleth vnto vs but by Gods permiſſion. Here then it commeth to paſſe that God doth not forget the godly in affliction; but is preſent to helpe, and willing to relieue thē: So that it is moſt true which in an other place Saint *Peter* ſaith in moſt comfortable words, God hath a care of vs: And ſurely it is a great comfort when thou perceiueſt thy ſickneſſe comes not by hard hap or chance, but by the diuine prouidence and good pleaſure of God. I omit to declare how it is very expedient and good for ſome to be ſicke. If Saint *Paul* had thought it meet or good for *Timothie*, hee might ſoone haue eaſed him of thoſe continuall infirmities, (whereof he ſpeaketh ſo Matth. 10.

often in his Epistles) but he saw that his sickenesse tended more to his soules health. So likewise hee left *Trophimus* sicke at *Miletum*. And he also writeth, that *Epaphroditus* was sicke, yea, and euen ready to die, and yet healed him not. In briefe, it is a great help and furtherance for vs to endure the griefe of our disease with patience, if wee will consider how gratefull and acceptable it is to God, how agreeable it is to the profession of a Christian, and last of all, how profitable, how auaileable; yea, I may say, how necessary it is for the health of our soules, that we suffer sicknes, the sickenes of the body being many times a present remedie, and soueraine medicine for the sicknesse of the soule, to suppresse our naturall bad inclinations, and to slay all sorts of sinnes: For man doth at no time stand in so reuerent awe of God, nor euer is so honestly minded and well disposed, as when he lyeth most dangerously sicke: for as prosperitie and health doe many times minister occasion, and, as it were, make vs bold to sinne, in-

tising

tiſing vs to follow our filthy deſires, to ſatiſfie our luſt, or to pamper vp our bodie: So doth ſickneſſe, for the moſt part, ſtirre vs vp to repentance and amendement of life: and in ſickeneſſe we may eaſily, and without any labour, tame and keepe vnder our fleſh, which in proſperity and health is for the moſt part wanton and rebellious: Therefore when God doth ſo wound vs, then doth he moſt heale vs: So that in our ſicknes we haue cauſe to giue him thankes; but no cauſe to lament and be ſorry. What ſhall we ſay conſidering that Religious men, and zealous ſeruants of God, haue in their good and perfect health, laboured by other meanes of puniſhment to bring that to paſſe, as being moſt needfull, which God doth worke by ſending of ſickenes? for leſt their fleſh ſhould rebell too much, and bee immoderately wanton, they vſe after a ſort to bridle it, and take away his force and eagerneſſe by abſtinence, faſting, watching, labors, and by diuers other meanes ſtriue to bring down, tame and keepe vnder their rebelling nature: And not only to keepe

vnder, but to vſe their bodies in a ſlauiſh maner of ſubiection, as Saint *Paul* ſaith. A certaine heathen man ſaith, that of all other times wee are then beſt when wee are ſicke: For a ſicke man (ſaith hee) is ſeldome troubled with couetouſneſſe, or luſt, hee ſeeketh not to ſatiſfie his vnchaſte deſires, hee hunteth not after honour, hee neglecteth wealth, and how little ſoeuer he haue, yet ſeeing he is readie to leaue all, he hath enough: then he remembers there is a God, and that hee himſelfe is a mortall man: then he enuieth no man, he wondreth at no man, he deſpiſeth no man: then hee giueth no eare vnto, nor is delighted with malicious tales: Nay moreouer hee then purpoſeth and promiſeth with himſelfe, that if he doe eſcape, he will afterwards liue a harmeles and a happie life. Thus much that heathen man doth witneſſe, ſhewing that there is nothing that doth ſo much tame and conquere our wicked deſires, as ſickeneſſe doth; and a little afterward the ſame man ſaith, *I* can briefly and in fewe words teach both my ſelfe and thee, that which the Philoſophers

ſophers doe ſtriue to teach in many words, yea, and in many volumes: namely, that we continue and perſeuere to be ſuch when wee are well, as wee promiſed, and profeſſed that we would be when we were ſicke; and thus much of this.

Now let vs come to the other part of this Treatiſe, wherein we will ſhew how the patient whom we goe to viſite, ought to bee incouraged valiantly to abide death, if ſo it pleaſe God to call him out of this life; all which I will prooue out of holy Scripture, leauing out the Philoſophers allegations and reaſons. Firſt of all then, this ſelfe ſame opinion muſt be throughly perſwaded and ingroſſed into the mind of the partie that is ſicke, that wee haue neither any ſure abiding, nor certaine dwelling place in this world, but liue in the earth as pilgrims and ſtrangers, as Saint *Peter* ſaith: and therefore the godly muſt alwayes ſigh after, and labour to attaine vnto that eternall and heauenly Countrey, and leauing this mortall life, ſubiect to diuers calamities, ſtriue to come vnto 1. Pet. 2.

vnto that immortall life, moſt bleſſed, voyd of all euill, and abounding with all goodneſſe; for as he ſaith to the Hebrewes, we haue not here a permanent citie, but wee ſeeke that which is to
2.Cor.5. come: therefore as Saint *Paul* ſaith to the Corinthians, Wee ſhould vſe this world as though wee vſed it not: For the figure of this world paſſeth away. Let vs remember that this life, euen from the very firſt beginning, is nothing els but a mouing and continued courſe vnto death: for the Poet *Manilius* ſaid wiſely:

So ſoone as wee are borne, we gin to die,
Within our birth our death doth hidden lie.

Let vs remember alſo, that to Chriſtians and to godly men, death is not an ending of life, but a beginning of happie immortalitie, and a paſſing out
Iohn 16. of this life to the Father, as Saint *Iohn* ſpeaketh in his Goſpel; for although that death, being conſidered of it ſelfe, and weighed according to the eſſence of it owne nature, is indeed an entrance into euerlaſting miſery, by reaſon

ſon of ſinne, from which it tooke his beginning, and of which it is now a puniſhment, as Saint *Paul* ſaith, The wages of ſinne is death; yet if death bee conſidered in Chriſt Ieſus, without all doubt death is the gate to eternall life, full of all felicitie: for when our Sauiour Chriſt tooke away ſinne, hee did alſo take away, and vtterly aboliſh death, which dependeth vpon ſinne, drawing with it euerlaſting damnation. And when hee imparted vnto vs true righteouſneſſe, hee did in like maner beſtow vpon vs that immortall and euerlaſting happineſſe, which accompanieth righteouſnes. The godly therfore ſhould bee ſo farre from fearing death, (whoſe feare doth ſo diſmay others) that they ſhould rather deſire to bee out of this world, and with all their hearts wiſh, and long for death: for they muſt perſwade themſelues (as the trueth is) that wee are no naturall inhabitants, and citizens of this world, but ſoiourners and ſtrangers, yea, indeed baniſhed out of our owne countrey; and therefore ſhould continually

Rom. 6. 23.

ly haue a longing desire to returne into our heauenly countrey. Hence it proceeded, that Saint *Paul* in the Epistle to the Philippians, desired to bee dissolued, and to be with Christ; knowing that to bee much better for him, then to stay in this life, and in the same place, the 21. verse, for to me to liue is Christ, and to die is gaine. And in the Epistle to the Corinthians he tearmeth the body of man, a tabernacle; and considering the short time wee haue to stay in this world, in the 2. Corint. 5. 1. saith, Wee know, if our earthly house of this habitation bee dissolued, that wee haue a building of God, a house not made with hands, eternall in heauen; signifying hereby, (as S. *Peter* doth in his Epistle) that after our soule shalbe deliuered out of this weake & brittle body, it hath another dwelling in heauen, prouided by God himselfe, where receiuing againe our bodies, no more subiect either to age or death, wee shall most blessedly enioy euerlasting life; and therfore excellently well spake *Cato* the elder, (as it is reported by

Phil. 1. 23.

y Tully) I depart (ſaid hee) out of his world, as if I went out of ſome Inne, where I had lodged, not as though I went out of mine owne houſe, where I haue dwelt: for nature hath giuen vs this life, as it were an Inne; to ſtay and bayt in, but not as a certaine place to abide and dwell in. Chriſtians may be aſhamed to bee ignorant in that which heathens knew. Hither alſo wee may referre the ſaying of the ſame man, Euery man ought to bee content with that time which is aſſigned for him to liue, whether it bee leſſe or more: for a ſhort time in this world, is long enough to liue well and honeſtly in: let the Chriſtian man thinke theſe ſayings bee ſpoken aſwel to him as to the heathen. And although, as the Poet ſaith, there is no man, but if death were ready to ſeaze vpon him, hee would ſtep backe, and waxe pale for feare (for nature teacheth vs to ſhunne that which would deſtroy vs, and ſeeke to preſerue our owne being) yet is it the duety of a Chriſtian man, not ſo much to feare the departure,

parture of his ſoule from his body, nor to bee ſo much troubled when hee drawes neere death: but in reſpect, that ſo is the pleaſure of Almightie God, hee ought not onely patiently, but alſo cheerefully to giue nature her due, and yeeld himſelfe vnto death: for this is appointed vnto all men, as ſaith the authour of the Epiſtle to the Hebrewes, that they ſhould once die. Heb.9.27. Hee that is wiſe then, will gladly depart hence, when God calls him, and willingly leaue theſe earthly affaires, not looking backe, like one that is loth to part from them: For it is the dutie of Chriſtians, although their bodies bee here vpon earth, yet to haue their mindes muſing on heauenly things, and to bee there continually by faith and hope, where after death wee ſhall bee eſſentially: For as Saint *Paul* ſaith to the Philippians, Our conuerſation is in heauen, whence alſo wee expect the Sauiour our Lord Ieſus Chriſt, who will reforme the body of our humilitie, and configure it to the body of his glorie: Phil.3.20. And to the Corinthians he ſaith,

faith, We know, that when wee are at home in the body, wee are pilgrimes from God; for we walke by Faith, and not by ſight; yet we hope, and approoue it better to bee abſent from the body, and to bee preſent with God: wherefore wee endeuour and contend whether wee bee at home or abroad, that wee may pleaſe him. Thus hee ſheweth, that while wee are in this world, wee are pulled away from God, whom neuertheleſſe wee may now behold by faith, and whom after this life wee ſhall behold more neere, as it were face to face: but it were more to be deſired, if, leauing this earthly body, our ſoules might come into heauen, as it were into his owne dwelling place, and there liue with God, for euer, in bleſſed immortalitie. 2. Cor. 5.

And moreouer, when in our dayly prayers, which Chriſt himſelfe hath taught vs, wee begin in this manner, Our father which art in heauen, are wee not commanded to lay aſide all earthly cogitations, and from the bottome of our hearts to ſigh after, and with

with all our endeuour labour to attaine vnto that heauenly country? for where our Father is, likewiſe is our countrey, vnto which wee deſire to goe, to ſee and to enioy that happie inheritance, to poſſeſſe thoſe euerlaſting goods, and obtaine that patrimony, which with much longing and vehement deſires wee wiſh for. Hence proceeded that ſaying of holy *Dauid*, euen ſighing for the miſery of his baniſhment, I am a foreiner (ſaith hee) and a ſtranger with thee, as all my fathers were. So doth the authour of the Epiſtle to the Hebrewes teſtifie, that *Abraham* and all the Patriarkes confeſſed themſelues to bee ſtrangers and forreiners vpon earth: for they that ſay theſe things (ſaith hee) declare plainely how they ſeeke for their countrey. And if they had ſpoken onely of that countrey from whence they were gone out before, they had meanes enough to haue returned thither againe; now they deſired a better, that is, an heauenly: for it ſheweth how they that confeſſe themſelues ſtrangers vpon earth, haue great deſire

deſire of their heauenly countrey, euen as thoſe haue, which are baniſhed from their owne natiue land. Let vs therfore, whenſoeuer God calleth vs, willingly remooue out of the penſiue & ſorrowfull baniſhment of this world, into that heauenly country; & more, let vs ſtriue all our life long, while we are in the priſon of this body, to lift vp our ſelues, with all the ſtrength and force of our ſoules, vnto the ſame. But ſome wil ſay, by reaſon of my manifold ſins, I haue no hope to expect any good after I depart hence, nay, rather I haue cauſe to feare, leſt I be condemned for my wicked life paſt: Death ſtādeth before mine eyes, my euill deeds trouble my conſcience, the feare of hell diſmaies me, Satan vrgeth me to deſparatiō; all theſe do wonderfully terrifie, and ſtrike a dreadfull feare into vs, to bee at once, as it were, beſet with death, ready to ſeaze on vs, Gods diuine iudgement, the fire of hell, and euerlaſting torment, when we call to mind, that within a very ſhort time we muſt giue vp an account of all our thoughts, words and deedes, at the

tribunall seat of that heauenly Iudge, before whom wee must all stand, euery
1. Cor. 5. 10. man to receiue (as Saint *Paul* saith) according as hee hath dealt in this life, whether good or euill.

In such a case as this wee are to prescribe the sicke party no other meanes of comfort, sauing that which the holy Scriptures doe so often repeate and exhort vs vnto, that is, to betake himselfe to an vnfained and a hearty repentance of all his sinnes, to put his stedfast hope, and assured affiance in the clemencie and mercie of Almighty God, thorow Iesus Christ, to obtaine pardon; for as it is booteleſſe for him that repenteth not, to promise himselfe pardon; so to him that hath no hope of pardon, repentance is not auaileable: But as both of them are necessary, in the true conuersion of a sinner vnto God, that neither repentance bee without hope, nor hope without repentance: so for the most part Satan laboureth to bring to passe one of the two, that either through a vaine hope of pardon, hee may keepe men secure

and

and careleſſe in their ſinnes, or els through the terrour and greatneſſe of their ſinnes, hee may put them out of all hope, and driue them to deſperation. And although, as I ſaid before, both of theſe are neceſſary, that wee truſt in Gods mercy to obtaine pardon, and ſtand in feare of his iuſtice to force vs to repentance: yet in ſuch a time, when death is ready to ſeaze on vs, and our conſcience doth more trouble vs, the feare of Gods anger doeth ſtrike greater terrour into our hearts, and the deuill (as hee is ready at all occaſions, and aduantages) then eſpecially by aggrauating our ſins, taketh away all hope of pardon, and laboureth to force vs to deſpaire of our ſaluation; therefore the ſicke perſon is the oftner to bee called on, and perſwaded, to put all his truſt and whole affiance in the mercie and clemencie of God, through Ieſus Chriſt. Let him remember how our Sauiour Chriſt in Saint Matthew ſaith, They that are well haue no neede of the Phyſician, but they that are ſicke; that Chriſt

Matt. 9. 12.

came not to call the righteous, but ſinners to repentance; that God deſireth not the deſtruction of ſinners, but that they ſhould repent and liue; hee being drawen on with repentance of his ſins, truely and from his heart, purpoſing amendment, let him call to mind theſe comfortable things, and, beeing offended with himſelfe for his former life, make his whole recourſe vnto the infinite mercie of God in Ieſus Chriſt, and in him begge pardon, not diſtruſting of his ſaluation, through the feareful terrours of conſcience: for although the ſinnes of man bee indeed very grieuous, and many in number, yet ſeeing Gods mercie is by infinite meaſure farre greater, wherefore ſhould he that repenteth him, either deſpaire of obtaining pardon, or thinke his ſinnes haue more power to deſtroy him, then Gods mercie hath to ſaue him? Let him therefore with the Publicane in Saint *Lukes* Goſpel, crie out with an humble voice, and with beating vpon his breaſt, ſay, Lord haue mercy vpō me a ſinner: and then let him make no doubt, but

Luke 18.

that

that to them that truely repent them of their ſinnes from the bottome of their hearts, God will ſhew mercie, and freely forgiue them all their ſinnes. But (thou wilt ſay) I repent mee for my ſinnes, when it is too late. No ſurely, God eſteemeth no repentance too late, ſo it bee true repentance; for hee himſelfe doth teſtifie, that at what time ſoeuer a ſinner repenteth him of his ſins, hee will put all his wickedneſſe out of his remembrance. Hereof we haue a manifeſt and a notable example, of the theefe that was hãged at the right hand of Chriſt, whoſe true penitẽt heart turned his puniſhment into martyrdome, and his blood into his baptiſme, as one writeth very excellently; therefore it is better to repent late then neuer. And truely thus farre may the example of the thiefe ſerue for all men to imitate, that wee ſhould not deſpaire of pardon, if wee repent at the laſt houre of our life; but it is no example for vs ſtill to perſiſt obſtinately in our ſinnes, and to deferre from day to day the amendement of our ſinfull liues. For

Ezek. 18.

hee that hath promiſed pardon and forgiueneſſe to the penitent ſinner, hath not promiſed that hee ſhall haue the next day comming, to ſinne in. Therefore is it written in the Prophet *Eſay*, As I liue, ſaith the Lord, I deſire not the death of a ſinner, but rather that hee ſhould repent and liue: for in theſe words is declared the mercie of God ready to pardon thoſe that repent. Vpon which place *Tertullian* ſaith, hee inuiteth vs vnto ſaluation with an oath, ſwearing, that hee deſireth wee ſhould beleeue him. O happy wee, for whoſe ſake God ſweareth: O moſt wretched wee, if we will not beleeue God though hee ſweare. It is the vſuall and common forme of ſwearing among the Hebrewes to ſay, the Lord liueth; and therefore, God beeing about to ſweare by himſelfe, when he could not ſweare by a greater: he ſaith, As I liue.

Let the ſinner then, that is offended in himſelfe, as fearefull and doubtfull by reaſon of his conſcience, endeauour himſelfe boldly to truſt vnto this ſo ſure a confirmed promiſe of God, leſt

leſt if hee deſpaire of pardon, hee doe after a ſort, as it were, accuſe God of periurie; which were extreame impietie: for if many times wee vſe to truſt men, who can both lie and deceiue vs; ſhall wee make doubt to truſt God, who is trueth it ſelfe, and can neither lie nor deceiue any that put their truſt in him? Seeing thou wilt beleeue an honeſt man vpon his bare word, wilt thou not beleeue God vpon his oath? Certainely he that will not beleeue God, maketh him a liar, (ſayth Saint *Iohn*) and whoſo maketh him ſuch a one, denieth him to bee God, is worſe then an infidell, and there is no hope of his ſaluation, ſo continuing; yea, ſuch a one is a plaine Epicure, and one who doth euery way contemne religion, ſo farre is hee from true Chriſtianitie.

Hitherto appertaineth that which our Sauiour Chriſt ſpeaketh in Saint *Matthews* Goſpel, calling the afflicted, as it were, into his boſome: Come vnto me all ye that labour, and are heauie laden, and I will refreſh you. Is not Mat. 11. 28.

this saying, and this true Euangelicall Sermon, full of most sweete comfort and consolation to all sorrowfull sinners, so that with a firme faith they rest in the same? for who would not by the remembrance of this speach, rayse vp and vphold his minde dejected, and almost quite ouerthrowen, with the conscience and guilt of his sinnes? Christ commandeth them to come vnto him whosoeuer are laden: Let vs goe therefore, why make wee any delay? Hee promiseth to ease vs: wee may beleeue that hee will performe it, who is the trueth it selfe, and our hope will not deceiue vs. And lest any man should make doubt, and think that hee is not in the number of them that are called, hee saith, Come all vnto mee: For as Saint *Paul* saith, With God there is no difference of persons; God would haue all men saued; and Christ biddeth all men to come vnto him. Vnto this agreeth that saying of the Prophet *Esay*, He sent me to preach good tidings vnto the poore, to heale them that are penitent in heart, to proclaime

Esay 61.1,2.

claime liberty to the captiues, &c. for them hee calleth poore, who are afflicted and ſorrowfull, becauſe of their conſcience, or as Saint *Matthew* calleth them, grieued and heauie laden, vnto whom the Goſpell of gladneſſe is preached, and hope of ſaluation in Chriſt Ieſus, and ſo certaine confidency is ſhewed, that is, thoſe that flie vnto Chriſt are releeued, and obtaine pardon of their ſinnes. Matth. 11. 28.

Saint *Iohn* ſaith in like maner, That God ſo loued the world, that hee gaue his onely Sonne, that who ſo beleeued in him, ſhould not periſh but haue euerlaſting life: For God ſent not his Sonne into the world to condemne the world, but that through him he might ſaue the world. What great conſolation may all men haue by theſe words? What hope is herein ſhewed to encourage the afflicted, to vphold the weake, and to comfort them that are almoſt loſt? For cõſider, I pray you, who ſpeaketh theſe words, euen the Sonne of God, our Lord and Sauiour Ieſus Chriſt, that is, he, whom the Father in a voice from heauen, Iohn 3. 16.

heauen, commanded only to be heard. What ſaith hee then, that God loued the world firſt? What doe thoſe words import? They ſhew forth and declare that admirable and true Fatherly loue of God towards poore miſerable ſinners, euer ſince the beginning of the world, ſhewed and declared preſently to our firſt Parents after that wofull fall, and afterwards to the Patriarches, and to all the godly diuers & ſundry wayes, whilſt by ſo many promiſes hee calleth them from deſpaire to hope, from deſtruction to ſaluation, and from death vnto life: of which thing at this time, I ſhall not need to ſay much. God therefore loued the world; but how greatly loued he it? Surely ſo greatly, that hee ſent his onely begotten Sonne to ſaue the world: For our Sauiour Chriſt doth inſinuate, that all mankind ſhould haue periſhed with euerlaſting deſtruction, vnleſſe God had ſent downe from heauen into the world, his onely begotten Sonne, to redeeme mankind from the deſtruction of death and ſinne. What could bee added to this infinite loue of God

God towards vs, or what more manifeſt token can be of Gods diuine benenolence? O the immeaſurable, infinite, and vnſpeakeable goodneſſe, and as Saint *Paul* ſaith, the great loue of Almightie God towards man! O the true Fatherly affection of God towards mankind, and good will full of all clemency and bounteouſneſſe, which vnleſſe the onely begotten Son of God, who is in the boſome of his Father, had declared vnto vs, no man could haue beleeued! For the Sonne himſelfe only comming in the fleſh, and taking our nature, hath made manifeſt the riches of the mercie of God, and as Saint *Paul* ſaith to the *Epheſians*, The ſuperabundant treaſure of his grace, and likewiſe hath declared that notable and ſingular loue, wherwith the Father loued vs, and the beneuolence wherewith hee imbraced vs. What cauſe haſt thou then to deſpaire in this ſo great and incredible loue of Almightie God towards the world? Onely acknowledge and confeſſe thy ſinnes, put thy confidence and all thy hope to attaine ſaluation in the Sonne

Ephes. 3. 19

Sonne of God, and thou ſhalt haue euerlaſting life. For God the Father, for his Sonnes ſake loueth vs, for his Sonnes ſake he pardoneth vs, when we repent; for his Sonnes ſake hee deliuereth vs from eternall death; for his Sonnes ſake, hee giueth vs that moſt bleſſed immortalitie in the world to come, full of all happineſſe and goodneſſe. Yea, but thou wilt ſay, It is ſtrange and incredible how much I haue offended: Be it ſo. Our Sauiour Chriſt ſpeaketh the precedent comfortable exhortations vnto ſinners: vnleſſe then thou thinke, that he who is ſaid to ſaue the world, excepted ſinners, thou maieſt take comfort, and repenting thee of thy ſins, aſſure thy ſelfe of all good in Ieſus Chriſt, whom God the Father for our ſakes deliuered to death, and whoſe blood waſheth vs from all our ſinnes, as it is ſaid in the *Apocalyps*: I came not ſaith hee, to condemne the world, but to ſaue the world. If the ſickneſſe and corporall infirmitie of the child, doe no whit diminiſh the fathers loue towards him, but rather increaſe it; for loue doth

Reuel. 1. 5.

Iohn 12. 47.

doth increaſe and gather more ſtrength, when we pittie thoſe whom wee loue; and if we ſee Parents moſt tender ouer their children in their ſickeneſſe: then much leſſe will God remit any thing of his moſt ardent loue towards mankind, becauſe of our weakeneſſe and frailtie; but will therefore rather augment and increaſe the ſame through pittie: For God knoweth what our nature is, what a naturall proneneſſe is in vs, and how apt we are to ſin; neither wil he therfore turne away his Fatherly affection from vs, but rather of pittie more increaſe the ſame. Let vs conſider what Saint *Iohn* hath in his firſt Epiſtle: In this ſaith he appeareth the charitie and loue of God towards vs, in that God ſent his onely begotten Sonne into the world, that wee ſhould liue by him. In this conſiſteth his charitie, not becauſe we loued him, but becauſe hee loued vs, and ſent his Sonne a propitiation for our ſinnes. 1. Iohn 4.9.

Theſe words are of them ſelues ſo plaine, as they need no expounding: for they do ſhew, & as it were ſet before our eyes,

eyes, ſuch great beneuolence of God towards vs, as we are not able to conceiue: and they declare the admirable charitie which mooued God to ſend his onely Sonne, coequall to himſelfe, into the world to ranſome mankinde, and let him free from eternall death. Let the ſicke partie weigh diligently, and ponder with himſelfe, this great loue of God the Father towards vs, let him, I ſay, conſider this his ſo great ſtudy and diligence ouer vs, this great care he taketh for our ſaluation: For theſe conſiderations being often called to memorie, doe wonderfully raiſe vp againe, and recreate the penitent ſinner. That which is written in the Epiſtle to the Romanes, doth notably well accorde with theſe former ſayings of our Sauiour, where S. *Paul*, or rather the holy Ghoſt by the mouth of Saint *Paul*, ſpeaking of the loue of God towards vs, who for the ſake of wicked men, ſpared not his onely Son, there amplifying and ſhewing at large the manifeſt tokens of Gods diuine goodneſſe towards vs, amongſt many other things hee ſaith thus: In this

doth

doth God approue his charitie towards vs, ſeeing that Chriſt dyed for vs, when as yet we were ſinners. And therefore much more now being iuſtified by his blood, ſhall we through his meanes be ſaued from wrath: For if, while wee were enemies, wee were reconciled to God by the death of his Sonne, now being reconciled, we ſhall much rather be ſaued by his life. And not this only, but wee may alſo glory in God through our Lord Ieſus Chriſt, by whom wee haue now obtained reconciliation. Rom. 5.

Thus farre ſpeaketh S. *Paul*, whoſe words doe marueilouſly raiſe vp comfort, and delight thoſe whoſe mindes are with the knowledge of their ſinnes ſtrucke and caſt downe, fearing the iudgement and wrath of God: For how great (I pray) and how incredible is that loue of God towards vs, who gaue his onely Sonne to the cruelleſt puniſhment, and vnto bitter death, to ſaue ſinners, yea, and thoſe that were his foes and enemies, whereby as the Apoſtle ſaith here, hee might reſtore vs againe into fauour with himſelfe? Nor did hee

that

that onely; but also (as Saint *Paul* saith in another place) hee hath receiued vs into affinitie, and consanguinitie, making vs brothers of his Sonne Iesus Christ, and adopting vs for sonnes vnto himselfe, to bee partakers with him of euerlasting happines; so to be heires of God, and fellow heires with Christ. This so infinite loue of God towards vs, this mercie, this goodnesse, making vs of enemies, his sonnes; of wicked sinners, holy Saints; of slaues subiect to euerlasting death, heires and partakers of immortalitie: Who can by any force of speech sufficiently expresse, or by any imagination shadow out the least part of it? There is no cause therfore, (although thou hast sinned neuer so much) why thou shouldest despaire of the immeasurable and infinite mercy of God: So that thou doe acknowledge and confesse thy sinnes, truely repenting thee from the bottome of thy heart, and with an humble spirit call vpon the mercy of God, alwayes inclined and ready to pardon.

To the same effect is that saying of Saint

Saint *Paul* to *Timothie*, This is a true ſaying, and worthy of all men to be receiued, that Chriſt came into the world to ſaue ſinners. What can bee ſaid, that is more comfortable, then that the Sonne of God tooke humane fleſh vpon him to ſaue ſinners? If thou be a ſinner then (as we are all) thou ſeeſt where ſaluation is to bee had. And a little afterward he ſaith, There is one God, one reconciler of God and man, the man Ieſus Chriſt, who gaue himſelfe, the price of our redemption, for vs all. 1. Tim 1. 15. 1. Tim. 2.

Doſt thou heere obſerue how he calleth Chriſt a Mediatour, and as it were the Sequeſter or Peace-maker betweene God and man, and that he gaue himſelfe a ranſome and price of redemption for vs all? What thought can comprehend, much leſſe vtter in words, this ſo incredible and ineſtimable loue of God, and as Saint *Paul* ſaith to the *Epheſians*, the ſupereminent loue of the knowledge of Chriſt? Now ſhall any man after all this doubt of his ſaluation, when Chriſt, who ſaith, he died Epheſ. 3.

for all, excepteth or excludeth no faithfull man? For wee muſt diligently note this ſigne of vniuerſalitie, leſt abuſe of predeſtination by Sathans ſuggeſtion ſhould trouble any one. In the firſt to the *Galathians* it is ſayd, Hee gaue himſelfe for our ſinnes, to deliuer vs from this euill world, according to the will of God our heauenly Father; And in the firſt to the *Epheſians*; through whom wee haue redemption by his blood, and remiſſion of our ſinnes, according to the riches of his grace. The very ſame he repeateth to the *Coloſſians* almoſt in the ſame words; And in the Actes of the Apoſtles 13. Be it knowen vnto you (ſaith he) men and brethren, that through this Ieſus is manifeſted vnto you the remiſſion of your ſins, and from all things, frō which by the law of *Moyſes* ye could not be iuſtified, is euery one that beleeueth iuſtified. And S. *Peter* in the ſame place ſaith, All the Prophets beare witneſſe to him, that whoſoeuer beleeueth in him, ſhould through his Name obtaine pardon of all their ſins. But what ſaith *Iohn Baptiſt* of Chriſt in

Saint

Saint *Iohns* Goſpel? Behold (ſaith he) The Lambe of God which taketh away the ſinnes of the world, hauing relation vnto the Paſchall Lambe; which was but a figure of Chriſt the true Sacrifice, for the ſinnes of mankind: For hee being ſlaine, redeemed vs by his Blood, (as it is ſaid in the *Apocalyps*) from death and euerlaſting deſtruction, euen as the *Moſaicall* Lambe deliuered the Iſraelites from the deſtroying Angel. What more? Hee that beleeueth in the Sonne (ſaith he) hath euerlaſting life; but hee that beleeueth not in the Sonne, ſhall not ſee life; but the iudgement of God abideth vpon him, that is, hee ſhall bee condemned with euerlaſting death: For the anger of God in the Scripture is put for iudgement, wherewith God inflicteth puniſhment vpon ſin, and taketh reuenge of the wicked.

Iohn. 1. 29.

Reuel. 5.

Iohn 3.

Theſe things are ſo plaine and manifeſt, that hee ſhould ſeeme to ſet vp candle-light in the Sunne-ſhine, who goeth about to illuſtrate the ſame. Let vs now returne to S. *Paul* from whom we haue a little digreſſed. It is admira-

ble, how in all his Epiſtles he comforteth ſinners: whereof it ſhall not bee amiſſe to repeate one or two examples. In the third chapter of the Epiſtle written to the *Romanes*, hee ſaith, All haue ſinned and are depriued of the glorie of God: But they are iuſtified freely by his grace, through the Redemption which is in Ieſus Chriſt, whom God gaue a propitiation by Faith, in his Blood, to the manifeſtation of his Iuſtice. Firſt, hee ſheweth that all men are ſinners without exception, guiltie of Gods iudgment, and eternall death, and haue nothing whereon to glory before God. Then he ſheweth that wee obtaine pardon of our ſinnes, and are iuſtified onely by the mercy of God, through him who freely gaue himſelfe a redeeming Sacrifice for mankind, euen Chriſt Ieſus; but yet ſo, that we place all our hope of ſaluation in Chriſt Ieſus our onely Redeemer, that is, if by Faith wee imbrace Chriſts merits, by whoſe Blood we are redeemed; which thing ſeeing wee all doe not, no marueile though we doe not all attaine ſaluation,

uation: for God ſaueth none but thoſe, who apprehend and lay hold of the free remiſſion of their ſinnes by Faith, promiſed through Chriſt, and continue in that Faith euen vnto the end: To the performance of which, wee haue neede of the aid and help of the holy Ghoſt. And afterward in the eight chapter; If God be for vs, who is againſt vs? hee that ſpared not his only Son, but deliuered him vp for vs all, how ſhall hee not with him giue vs all things? who ſhall ſeeke to lay wickeneſſe vnto the Elect of God? God is he that iuſtifieth, who is he that ſhall condemne? Chriſt is he that is dead, yea, who is riſen againe; who alſo ſitteth at the right hand of his Father, who doth alſo make interceſſion for vs.

Theſe very words of S. *Paul*, when he ſaith, God ſpared not his own Son, but gaue him for vs all, doe they not ſeeme to be a notable token, and a moſt euident argument of the great and vnſpeakeable loue and fatherly kindneſſe of God towards vs? Yet he addeth further, That with his Sonne hee will giue

vs all things, as Iustice, Innocence, Sanctitie, and especially victorie against Sinne, against Death, against Sathan; that I may not say any thing of other good things, both large and immortall, which the Father with his Sonne doth largely bestow vpon vs. O the excellent and singular consolation of the holy Ghost, spoken by the mouth of Saint *Paul*! so that we can by Faith lay hold of it, and rest in the same. What marueile is it if the strait capacity of humane thoughts, be scarce able to conceiue so great liberalitie of our heauenly Father? Well may we stand amazed at this his so great goodnesse and liberalitie: but by no meanes are we able, in our mindes to conceaue, in our thoughts to cõprehend, much lesse in words to expresse the same. Further he addeth, that God will heare no accusation against vs, because he doth absolue vs from all faults, and esteemeth vs as iust: Neither remaineth there now any condemnation vnto vs: For the law is satisfied, and the punishment is payed, seeing Christ is dead for vs, who with his Blood hath

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paide that puniſhment, which our ſins had deſerued: And further he ſaith, that Chriſt hauing now conquered death, ſitteth at the right hand of the Father, to be a continuall Aduocate and Interceſſour for vs, that is, to pleade our cauſe to his Father, and obtaine of him, both peace and pardon for vs; according to that ſaying of Saint *Iohn*, If any man ſinne, wee haue an Aduocate with the Father, euen Ieſus Chriſt the righteous, and hee is the propitiation for our ſinnes, and not for ours onely, but for the ſinnes of the whole world: For the death and reſurrection of Chriſt, is inſtead of a perpetuall interceſſion, and hath the force and efficacie of liuely prayer to reconcile his Father vnto vs; For we muſt not fooliſhly ſuppoſe, that God the Sonne doth humbly entreate his Father, kneeling vpon his knees. Thus much out of S. *Paul*.

Now let vs briefly heare what his fellow and partner Saint *Peter* ſaith: Among other things he ſaith, That we are redeemed, not with tranſitorie things, as ſiluer and gold, but with the 1. Pet. 1.

precious Blood of Chriſt, that immaculate and vnſpotted Lambe. And a little after; He that in his body bare the burden of our ſinnes vpon the Croſſe, whereby we being dead to ſinne, might liue to righteouſneſſe, by whoſe ſtripes ye are healed: And againe, Chriſt, ſaith he, did once ſuffer for our ſins, the iuſt, for the vniuſt, that hee might bring vs to God. And in the acts of the Apoſtles, Saint *Peter* ſaith among other things; Through the grace of our Lord Ieſus Chriſt, wee hope to bee ſaued, as they likewiſe did: that is, (as S. *Auſtine* expoundeth it) as our fathers did; giuing vs hereby to vnderſtand, that all men, by reaſon of ſin, were for euer to haue beene condemned, vnleſſe through the grace of our Lord and Sauiour Ieſus Chriſt, they had beene ſaued: Neither was any man able to attaine to ſaluation through his owne workes and merits; but only by the free goodneſſe and mercie of God through Ieſus Chriſt, in whom they put their whole hope and confidence: By which meanes alſo all godly men euer ſince the beginning

ning of the world, haue beene ſaued. With this well agreeth that of S. *Paul* to *Timothie*, He that ſaued vs, and called vs with a holy calling, not according to our workes, but according to his purpoſe and grace, which is giuen vs through Ieſus Chriſt from all eternitie; but now is made manifeſt, by the appearing of our Lord and Sauiour Ieſus Chriſt, who put away death, and brought life into the world, and immortalitie through the Goſpel. For the Apoſtle ſheweth, that from all eternity, and before the world was made, it ſeemed good to God, and in his wonderfull counſell hee decreed, that hee would ſaue mankind through the death of his Sonne, and that of his meere and free goodneſſe, not for any deſerts of ours. For how great ſoeuer wee imagine the piety and ſanctity of the olde fathers to haue beene, both before and after the flood, yet did not the ſame ſaue them from eternall deſtruction, but only their faith in Chriſt, then promiſed, and now come in the fleſh. Hitherto appertaineth that mention made in

2. Tim. 1.

in the Apoc. 13.8. of the Lambe which was slaine from the beginning of the world: And to the *Hebrews*, Iesus Heb. 13.8. Christ yesterday and to day, the same for euer: And that which our Sauiour Iohn. 5.6. saith in the Gospell of Saint *Iohn*, *Abraham* desired to see my day, and hee saw it and reioyced: And as Saint *Paul* saith to the *Corinthians*, They all dranke 1. Cor. 10. of the same spirituall rocke which followed them, and that rocke was Christ.

I seeme, in a manner, to haue saide enough of putting our trust and affiance in Christ, to them, to whō the remembrance of their sinnes bringeth much exceeding griefe and sorrow: For I thinke best to alleadge nothing now out of the old Testament, seeing there bee many things there, tending to this same purpose; as that of the Prophet *Esay*, Esai. 53. God hath laide all our iniquities vpon him; for he speaketh of Christ, who by his death, bare the punishment which we by our sinnes had deserued, that through his onely punishment, all wee might be saued: this I say, is great consolation

ſolation to afflicted conſciences, if they beleeue theſe things without doubting; And in another place hee ſaith; By his ſtripes are wee healed: which S. *Peter* citeth, to ſhew vs how Chriſt abode the torments and moſt bitter paines, for to ſaue mankind, that with his blood hee might ſatisfie that puniſhment, which wee owed to the iuſtice of God, and that he being chaſtiſed (as the Prophet ſaith) we might haue peace; that is, that God being pacified by the moſt bitter puniſhment which Chriſt did ſuffer for our ſakes, wee might eſcape euerlaſting death, the companion of ſinne: Hitherto doth alſo belong the ſaying of the ſame *Eſay*, He truly bare our feeblenes, and caried our griefes, and laid downe his life a ſacrifice for ſinne.

1. Pet 2.

Eſai. 53.

But to make an end of this part, we muſt often put them in minde, whom the remorſe of ſinne doeth too much grieue and vexe, how Chriſt is our mediatour, our aduocate with the Father, our helper, our Sauiour, and (as he ſaith to the *Hebrewes*) our throne of Grace, our Biſhop and high Prieſt, continually

Heb. 4.

to

to make interceſſion for vs, the propitiation for the ſinnes of the world, the Lambe ſlaine from the beginning of the world, the Lambe of God taking away the ſinnes of men, the Paſtor and Curate of our ſoules, our hope, our life, our reſurrection; and as Saint *Paul* ſaith to the *Corinthians*, our wiſedome, our iuſtice, our ſanctification, our redemption; and to conclude, the end and perfection of the Law to iuſtification vnto euery beleeuer. If theſe things be diligently ſounded in the eares, and put in the minds of the ſicke, they will not eaſily fall into diſtruſt, but place all their hope and affiance in Chriſt, the Sonne of God our Lord and Sauiour.

2. Cor. 1.

The ſicke man cries out that hee is a ſinner, that he feeleth the iuſt iudgment and anger of God againſt ſinne; and that hee is terrified with the feare and terrour of euerlaſting puniſhment: then ſhall you on the contrary ſide, put him in minde, that Chriſt came into the world to ſaue ſinners, that hee came to ſeeke and ſaue that which was loſt, that he came to giue his ſoule a redemption for

for many; and that he doth promiſe to refreſh and eaſe them, whoſoeuer labour and are heauy laden, and flie vnto him for helpe; that for his ſake our heauenly Father hath pardoned all our offences, the hand writing which was againſt vs being blotted out, taken away, and nailed to the Croſſe, as S. *Paul* ſaith to the *Coloſſians*. Col. 2.

Hee may likewiſe call to minde, that which is written in the 1. Epiſtle of S. *Iohn*, full of moſt ſweete conſolation, whereby an afflicted conſcience may be confirmed and rayſed vp: If we ſay that we haue no ſinne, wee deceiue our ſelues, (ſaith hee) and there is no truth in vs: If wee confeſſe our ſinnes, hee is faithfull and iuſt, to forgiue vs all our ſinnes, and purge vs from all iniquitie. Which thing doth not a little comfort me, ſo often as I fall into the remembrance of my ſinnes: For it doth wonderfully cheere mee vp, and eaſeth and diminiſheth the griefe of minde, wherewith I am troubled by reaſon of my ſinnes. 1. Iohn 1.

And firſt of all, that ſaying of the Angel,

Angel, ſpoken of Chriſt the ſonne of the bleſſed Virgin *Mary* before he was borne, as it is in Saint *Matthews* Goſpel, Thou ſhalt call his Name Ieſus, he ſhall ſaue his people from their ſinnes: ſurely the Angell doeth ſhew, that all men muſt looke for deliuery from ſinne, from the wrath of God, from eternall death and deſtruction, onely through Chriſt Ieſus, and no other: Which three doe alwayes hang ſo together, as they can by no meanes be pulled aſunder. For God is mooued with iuſt anger, by reaſon of ſinne, which all men ought to feare; & the reward or wages of ſinne is death (as the Apoſtle ſaith) and euerlaſting torment, from which wee are deliuered through our Sauiour Ieſus Chriſt. Doe you ſee then, how in a few words the Angell doth comprehend the ſumme of all the Goſpell? What comfort may the wounded and deiected conſcience of a ſinner haue here, in the Name of Ieſus! This I ſay may bee eaſilier conceiued in thought, then can any wayes bee vttered in wordes: For this is that moſt ſweete

Name,

Name, full of all kind of delight and gladneſſe, which alone is able to comfort vs in the middeſt of death; which ought at all times to bee ready in euery bodies mouth, and the remembrance whereof, ſhould neuer depart out of our mindes; this I ſay, is that Name giuen of God, in which Name (as Saint *Paul* ſaith to the *Philippians*) euery knee ſhall bow it ſelfe, of things in heauen, in earth, and in hell. Phil. 10.
And to conclude, this is that Name, through which the Apoſtles in times paſt, wrought ſo many ſignes and miracles, exceeding all the power and force of nature; for which name alſo, the holy Martyrs ioyfully ſhed their blood, and innumerable Virgines and Widowes, vowed their Virginitie and chaſtity to God: This name, in griefe, maketh the ſorrowfull glad, in mourning comforteth them that are grieued, and wipeth away, or mitigateth all ſorrow of minde for their ſinnes: At the hearing of this name, the afflicted lift vp themſelues, and they that are in calamity, doe reſt themſelues from their miſeries:

miſeries: At the inuocation and calling vpon this Name, the troubled mindes be in quiet; in motion and tempeſt there is tranquility; in feare of harmes, ſecurity; in ſickeneſſe, patience; in the conflict with aduerſitie, an inuincible ſtrength: In this name, hope is offered to the penitent, pardon to the ſinners, refuge and defence to them that deſpaire of ſafetie. Therefore (ſaith the Angel) Thou ſhalt call his name Ieſus: Why ſo? he giueth a reaſon, For he ſhall ſaue his people from their ſins: and that you may not thinke this to be of little eſteeme, and ſlenderly to be regarded; he that ſaueth thee from ſinne, doth likewiſe deliuer thee from the wages of ſinne, which is death, and from perpetuall condemnation, and euerlaſting deſtruction: yea hee ſaueth vs in all afflictions, griefes and calamities, which are the puniſhments of ſinne, and alſo in the middeſt of our bodily death; and by the ſame, bringeth vs to euerlaſting immortalitie. The Angell calleth them his people, eſpecially, who place all their hope and confidence, only

ly in Ieſu Chriſt: For he doth not call the Iſraelites alone his people, of whom Chriſt came, according to the fleſh, but all thoſe whoſoeuer receiue, and how many ſo euer beleeue in him: For to theſe as Saint *Iohn* teſtifieth, hee gaue grace to become the ſonnes of God, theſe (as the Angell ſaith) hee ſaueth from their ſinnes. To this agreeth that which Saint *Peter* ſpeaketh of Chriſt, in the Acts; There is no ſaluation in any other, neither any other name vnder heauen giuen amongſt men, by which we may be ſaued. Thus much of Ieſus, before he was borne, while as yet hee was contained in the Virgines wombe. Act. 4. 12.

Now that other ſpeach of the Angell in Saint *Luke*, which he ſpake to the Shepheards of Chriſt when he was borne, doth encourage and raiſe vp the deiected and afflicted ſinner: Feare not ſaith he, for behold, I ſhew vnto you great ioy, which ſhall bee to all people, becauſe that this day is borne vnto you in the city of *Dauid*, a Sauiour, which is Chriſt the Lord: Oh angelicall Proclamation, full of vnſpeakeable conſola- Luke 2.

tion: Open thine eares oh ſinner at this moſt ioyfull voyce, thou that feeleſt the anger of God againſt thy ſinnes. Feare not, ſaith the Angell, He forbiddeth them that are ſtricken and terrified in minde to feare: Why ſo? He giueth a reaſon, and as if hee were to ſpeake of a new, and an vnexpected matter? Behold, ſaith he, I declare vnto you, or, to vſe the Greeke word, I euangelize a great ioy: What is it ſo great? Yea to all people, Let vs heare therefore what great ioy the Angell proclaimeth: For (ſaith hee) to day is borne a Sauiour, which is the Lord Chriſt. He who was promiſed by the Prophets, and in times paſt ſo earneſtly deſired and expected for a Redeemer and Sauiour, is now borne vnto you: That Chriſt or Meſſias is come, after whom all did ſo marueilouſly deſire and long.

Who can either in thought comprehend, or in words expreſſe, what great conſolation is in theſe wordes of the Angell, offered vnto ſinners, who for their conſcience, are afflicted and ſorrowfull.

For

For mine owne part, ſo often as I either reade, or call to minde, and meditate of theſe things, me thinkes I am marueilouſly comforted and delighted: For thus may I ſay to my ſelfe; What is the matter why thou doſt ſo feare? Wherefore doeſt thou ſo vncomfortably lament and ſorrow for thy ſinnes? The Angell bids thee, thou ſhouldeſt not feare: He ſaith, hee comes to proclaime, and ſhew foorth vnto vs great ioy: He ſaith, there is a Sauiour borne vnto vs, which is Chriſt our Lord. Then preſently I may remember thoſe Diuine promiſes, made of our Lord Chriſt. Then doe I remember that bruiſer of the Serpents head, promiſed to our firſt parents. Gen. 3.

I remember that ſeed of *Abraham*, in which all nations ſhould be bleſſed. Gen 15.

I remember him, of whom *Iacob* propheſied, *Shilah*, who ſhould bee the expectation of the Gentiles. Gen. 49.

I remember that Prophet, whom *Moyſes* ſaid, God would raiſe vp. Deut. 18.

I remember that Sonne of *Dauid*, who ſhould rule ouer the houſe of *Iacob* for euer. I remember him whom *Moyſes*

Law did point vnto; whom all the Iewes sacrifices did shadow out; whom the Oracles of the Prophets aimed at. I remember him especially, of whom Esai. 9. *Esay* saith, A little one is borne vnto vs, and a Sonne is giuen vs, &c. I remember, that Lambe slaine from the beginning of the world, as Saint *Iohn* saith Reuel. 13. in the *Apocalyps*. I remember him of Iohn 1. whom *Iohn Baptist* saide, Behold the Lambe of God, which taketh away the sinnes of the world. With these, and such like cogitations, I doe vse to take marueilous great delight, and therewith to comfort my selfe exceedingly. The same I thinke, and hope will befall others, who are in like sort grieued with a dislike of their sinnes: Yea, but some will say, God hateth sinne, hee hateth all them that worke iniquitie. This I confesse, nothing is more true; but yet God refuseth not sinners that repent, that from the bottome of their hearts detest their iniquities, according to the saying of the Prophet Esai. 66. *Esay*, Vnto whom should I haue respect, but to the poore and contrite in spirit, and that

that feareth my words; meaning him who doth truly and earneſtly repent, and feeleth the anger of God againſt his ſinnes, vnto whom, God will be fauourable and mercifull: Such a one was the Publicane in Saint *Lukes* Goſpel, diſcontented in himſelfe, not daring to hold vp his eyes to heauen, for ſorrow and bitter feeling of his ſinnes: So ſaith *Dauid* in the *Pſalme*, A contrite and an humble heart, O God, thou wilt not deſpiſe: He it is that healeth all the contrite in heart, and bindeth vp all their ſores. Luke 18. Pſal. 51.

Hitherto belongeth that of the Prophet *Ezekiel*, where God ſaith, he had rather haue the repentance, then the death of a ſinner, and that we may giue the more credit vnto him, he ſweareth the ſame. Yea, but he that committeth ſinne (ſaith Saint *Iohn*) is of the deuill, becauſe the deuill ſinneth from the beginning: But what followeth preſently in the very next wordes? For this did the Sonne of God appeare, that hee might diſſolue the works of the Deuill. Yea, but (you will ſay) God is iuſt, and Ezek. 18. 1. Iohn 3.

will not leaue sinne vnpunished; and Gods iustice requireth satisfaction for offences: Tis true, but God hath sent his onely Sonne into the world, and deliuered him to death (as is shewed before) to satisfie for the sinnes of the whole world, and by him will bee pacified and reconciled vnto all mankinde: For Iesus Christ is that Lambe of God, which taketh away the sinnes of the world; his blood cleanseth vs from all sinne: Iesus Christ came to giue his life a redemption for many, as *Esay* saith, Esai. 53. He was wounded for our iniquities, and bruised for our wickednesse: and as Saint *Paul* saith, Christ was deliuered Rom. 4. to death for our offences, and raised againe for our iustification; For this cause, hee is called the price of our redemption, because hee offered vp himselfe to be crucified, and gaue himselfe a sacrifice for mankind: And that the remembrance of so great a benefit might neuer be taken out of our minds, Christ instituted his holy mystical Supper, for a perpetuall memory in his Church, to be propagated to all posteritie,

ritie, and continue to the ende of the world.

Wherefore wee ought to make no doubt, but hee hath aboundantly ſatiſfied Almighty God for our ſinnes, and by his puniſhment hath endured the paynes, which we ſhould haue ſuffered: For Chriſt our Paſſeouer is offered vp for vs: For he made him who was voyd of ſinne, ſinne for vs, that we might become iuſtified of God by him. 1 Cor. 5. He calleth Chriſt ſinne, that is the ſacrifice for the purging of the ſinnes of mankinde: For only the death of Chriſt was a ſacrifice to pacifie the wrath of God againſt ſinne, and by that, Chriſt reconcileth vs to God the Father; by that he obtained pardon for all our offences, and freed vs from eternall death.

Hitherto belongeth that in the Epiſtle to the *Epheſians*, Euen as Chriſt loued vs, and gaue himſelfe for vs, an oblation and a ſweet ſmelling ſacrifice to God: Ephes 5.2. And to the *Hebrews*, Who by his eternal ſpirit, offered himſelfe to God immaculate; and by his only oblation, he made them who are ſanctified, perfect Heb. 9.

fect for euer. This muſt the ſicke man ſtedfaſtly beleeue, and hee that for his ſinnes, is in diſlike with himſelfe, and grieued at the very heart: for this faith will make his conſcience quiet, and keepe him from internall terrors, lift vp his deiected mind, comfort the ſorrowfull, and confirme them that are falling. Call to mind the parable of our Sauiour Chriſt in Saint *Luke*, of the loſt ſheepe, which the Shepheard ſought for till hee had found it, and hauing found it, layd it vpon his ſhoulders, and caried it home: which parable, ſeeing it ſheweth how there is more ioy in heauen ouer one ſinner that repenteth, then ouer ninetie and nine iuſt perſons which neede no repentance, doth marueilouſly comfort the afflicted conſcience. So doth alſo the parable of the groat that was loſt, and by ſeeking and ſearching ouer all things was found againe: For that is likewiſe an example of a reconciled ſinner, as *Tertullian* ſaith. So in like maner, is the parable of the prodigall yong man, loſt through luxurie and riot, whoſe father is ſaide to haue

Luke 15.

runne

runne out moſt louingly to meet him, and to haue receiued him with kiſſing and embracing: Wherein, as in a glaſſe, may be ſeene, how louingly and with how Fatherly affection God vſeth to receiue, and imbrace thoſe that acknowledge their ſinnes, and are outwardly grieued for the ſame.

Hitherto belongeth that which our Sauiour Chriſt ſpake of the man that fell amongſt theeues, and of the Samaritan who tooke pitie on him. So doth the hiſtorie of the ſinfull woman; of the conuerſion of *Zacheus*; of the bitter weeping of Saint *Peter* after his denying of Chriſt; of the theefe repenting on the Croſſe, and ſuch like. Hereupon it is ſaid in the Epiſtle to the *Hebrewes*, That Chriſt is a mercifull & a faithfull Prieſt, appointed from heauen, to cleanſe away the ſinnes of the people. And in the ſame place he ſaith; For wee haue not a high Prieſt, which hath no feeling of our infirmities, but one that is prooued in all things, according to the ſimilitude without ſinne. Let vs therefore come with boldnes vnto the throne of grace:

Luke 10.

Heb. 5.

grace, that we may obtaine mercy and find grace to helpe vs in time: And in the ſeuenth Chapter; Chriſt remayning for euer, hath an euerlaſting Prieſthood: Wherefore he can ſaue them to the full, who come to God thorow him, who alwayes liueth, to the end to make interceſſion for them: And in the ninth, Chriſt is entred into heauen, that hee may appeare in the ſight of God for vs. What can wee wiſh more then to haue ſuch a high Prieſt as the Sonne of God, who doth ſit at the right hand of God eternall, continually making interceſſion for vs, and pleading our cauſe afore him? And to the end wee may haue good hope to obtaine our requeſts of our heauenly Father, the Father himſelfe hath appointed his Sonne to bee a Prieſt and a Biſhop, to put away all our ſinnes with the Sacrifice of his Body, and without intermiſſion to make interceſſion for vs. And this Prieſthood of Chriſt, the Father doth confirme with an oath in the Pſalmes of *Dauid*. O happie are wee who haue ſuch a Biſhop and interceſſour, whoſe prayers are neuer

uer denyed of his Father, when hee entreateth for peace and pardon for vs, and to whom his Father would neuer denie any thing.

Let vs therefore flie for ſuccour vnto this Biſhop and interceſſour, as it were to our onely hope, helpe, and ſafetie; eſpecially ſeeing hee doth in moſt entiſing words inuite vs to come vnto him: Come vnto me all you that labour, and are heauie laden, and I will eaſe you. Let vs make reckoning of neither hope nor helpe in any other but in him alone: for by him (as S. *Paul* ſaith) we haue a paſſage to the Father, that with boldnes we may call vpon the heauenly Father, and deſire all good things of him, nothing doubting, but that praying in Chriſt his Name we ſhall be heard, and our prayers ſhall not be in vaine.

Mat. 11.

Ephes. 2.

This remembrance that Chriſt is our Biſhop and high Prieſt doth bring marueilous comfort to the diſtreſſed, and ſorrowfull ſinner, and doth reuiue the ſicke partie, who after hee is well aſſured and confirmed in Gods bounteous and willing clemencie to pardon him,

him, that there may bee left neither doubt nor scruple in his conscience, let him send for the minister of the Church his spirituall Pastour, and desire of him to haue comfort and absolution, after the true Catholicke manner, as it is in the Communion booke in the visitation of the sicke; and let him make no doubt but Christ will restore him into fauor with God through the Ministery: And when hee heareth the absolution of the Minister, let him thinke of it no otherwayes, then hee would doe if Christ himselfe were present, & spake it, or if hee heard the worde spoken from heauen by the mouth of God himselfe, according to that saying, Whose sinnes soeuer ye remit, they are remitted vnto them. And to the ende that in so great weakenesse, he may the better vphold and strengthen his hope, for obtaining pardon of his sinnes, and recouering the loue of his heauenly Father, let him eat the Lords bread, and that Body which was sacrificed vpon the Altar of the Crosse, and let him drinke the Lords Cup, and that his

Iohn 20.

Blood

Blood ſhed for the remiſſion of ſinnes, in ſuch manner and forme as Chriſt Ieſus hath appointed them: And ſo calling to mind, and remembring the torments which our Lord and Sauiour Ieſus Chriſt did willingly ſuffer to redeeme mankinde, and thinking vpon his life bringing death; let him from his very heart & ſoule giue him thankes for his immeaſurable benefits, which offred vp himſelfe vpon the Croſſe a ſacrifice to his Father for the ſins of the whole world. Let him in heart ſing Hymnes vnto him with a thankefull mind, and attribute vnto him that worſhip, & thoſe honors which of duty he ought. And firſt of al, let him moſt firmly perſwade himſelfe, and with aſſured confidence beleeue himſelfe to be a liuely member of the Myſticall bodie, whereof Chriſt is the head, and beleeue that God is become mercifull, and appeaſed towards him, that through Chriſt all his ſinnes are forgiuen him, that he ſhall be the heire of God, and heire together with Chriſt, and that from thencefoorth hee ſhall not need to

feare,

feare, either what death, Sathan or hell can doe againſt him. And verily, as Baptiſme is a perpetuall ſigne of free remiſſion of ſinne, and reconciliation through Chriſt, and adoption into the ſonnes of God: So to them who are in the Church of Chriſt, the Lords Supper doth witneſſe, that thoſe things doe alwayes continue in their full power and vertue, and are not (although ſometimes we doe grieuouſly offend) preſently made voide and of no force; ſo that wee doe earneſtly repent vs of our wickedneſſe, and turne vnto God with all our hearts. Whoſoeuer therefore is troubled with feare of Gods wrath for his offences, let him both acknowledge his ſinnes, and confeſſe the ſame to God from the bottome of his heart, humbly crauing pardō of God through Chriſt Ieſus, and beleeuing that Gods mercie is by infinite meaſure greater then his ſinnes, and hath farre more power to ſaue him, then his ſinnes haue to condemne him, according to the ſaying of S. *Paul*, Grace doth abound aboue ſinne. And the better to confirme

Rom 5. 20.

firme this hope, let him caſt away all doubts, and vſe the Lords table, and holy Myſteries of his Supper: For as Faith commeth by the word of the Goſpel, for the promiſe of grace and pardon of ſinne; So by the Sacrament of the Lords Supper, the ſame is (as it were) awaked, raiſed vp, ſealed and confirmed: And therefore *S. Auguſtine* did very well call the Sacrament the viſible word. And here let the ſicke parſon call to minde the great and ſingular loue of God, our Lord and Sauiour Ieſus Chriſt towards vs, whereof hee would haue this Communion of his Bodie and Blood to bee a teſtimonie and pledge, whereby he ioyneth vs vnto him moſt firmely, as though wee were his members, imparting vnto vs all good things; as Iuſtice, Innocencie, Sanctitie, Life, Health, Immortalitie: for he that for loue of vs, gaue himſelfe for vs, without doubt hee will beſtow all other good gifts vpon vs, which doe neceſſarily follow the firſt, as depending thereon. And let him alſo, among other things, diligently conſider this, that

that by the participation of his Bodie and Blood, Christ is in vs, and wee in him; and that Christ is so present with vs, and doth dwell with vs, not onely mystically, but truely and really; that
1. Cor. 6. Saint *Paul* hath truely called the bodies of them that beleeue, members of Christ.

Hitherto belongeth that saying of *Chrysostome* vpon Saint *Iohn*: When he would shew his loue towards vs, hee commixed himselfe vnto vs by his bodie, and hath brought it into one with vs, that the bodie might be vnited with the head; for this is the propertie of those who loue most dearely. And vpon Saint *Matthew*, he saith, It sufficed not Christ, to become a man, to be beaten with roddes: But hee hath brought vs (as I may say) into one masse with himselfe; and not that by Faith onely, but hath indeede made vs his bodie. And seeing that Christs flesh is ioyned and vnited to the word of God, truely it must needes with the same obtaine a life, giuing force and power; so that being eaten by vs, it may reforme vs a

new

new to a certaine immortalitie and eter-
nitie of life, who doe participate with
his bodie: For which cauſe the holy
man *Irenæus* affirmeth, That our bodies
alſo by receiuing the Euchariſt, becauſe
they are nourished by the Bodie and
Blood of the Lord, are not now ſubiect
to corruption; but in them is ſhewed
hope of the reſurrection in the laſt day,
that together with the ſoule, they may
enioy bleſſed immortalitie in heauen.
O the marueilous benefites and com-
modities wee receiue by this myſticall
Supper; whereby is ſhewed the great
and incredible loue of God towards his,
and ſuch wonderfull conſolations, of
euery ſort, are propounded and offe-
red to the godly! So often therefore
as we come vnto this Supper, (which I
wiſh to be as oft as may bee) Let vs
thinke that on that holy and diuine Ta-
ble is ſet the Lambe of God which ta-
keth away the ſins of the world, & that
we doe truely eat the fleſh of this ſame
Lambe, praying to God we may wor-
thily and faithfully eat the ſame: And
not this onely; but as the blood of the

Paſchall Lambe, did in former time deliuer the Iſraelites from the deſtroying Angel: So by the killing of this Lambe of God, which that *Moyſaicall* Lambe did ſhadow out; that is, by the onely oblation of Chriſt vpon the altar of the Croſſe, we muſt remember that wee are deliuerd from ſinne, from the power of Sathan, and from euerlaſting death. For this Chriſt in his laſt Supper bade vs remember: Doe this, ſaith he, in remembrance of me. And as Saint *Paul* ſaith to the *Corinthians*; So often as ye ſhall eat this Bread, and drinke of this Cup, you ſhew the Lords death vntill he come. Let the ſicke partie thinke of theſe things, and being ready to depart this life, let him diligently call them to minde, yea, let him continually ponder, weigh, & meditate vpon them, and without doubt hee ſhall in happie eſtate depart this life, and be carried to heauen. But ſuch is mans infirmitie and weakeneſſe, that the departure out of this life terrifieth vs, and ſo doth death it ſelfe, ſtanding before our eyes, which of all things is moſt terrible, as

Luk 22.

1. Cor. 11.

the

the heathen Philoſopher ſaith. Againe it comes into our minds, what a miſerable thing it is to be depriued of this moſt pleaſant light, to forgoe ſo great fortunes, by death to be parted from our glorie, dignitie and wealth: Perchance alſo thou art grieued to leaue thy wife a widdow, and comfortleſſe, to leaue thy children fatherleſſe, and in poore eſtate, to ſee thy friends and kinſefolke ſorrowfull, thy family and houſhold mourning, and ſuch like.

Here the ſicke partie muſt be aduiſed, to remoue from his mind, by all meanes that hee can, the horrible aſpect of death, and with all his affiance to commit himſelfe wholly to God, and to his good pleaſure, and to put his truſt in his mercie and goodneſſe: For whether we liue, wee liue to the Lord, or whether we die, we die to the Lord; So wether we liue or die, we are the Lords, as S. *Paul* writeth to the *Romanes*. Let him commend his wife, children and kinſefolke to the protection of God, and earneſtly without doubting deſire of God, that he would take them to his

Rom. 14.

eare and cuſtodie: And conſidering, that to die godly, is perpetually to liue with Chriſt (which ought to bee the height of all our deſires) for the holy Ghoſt in the *Apocalyps*, pronounceth them bleſſed which die in the Lord, What cauſe is there that the approch of death ſhould terrifie a Chriſtian man? which ſeeing it bringeth vs thither, where we are to remaine for euer, mee thinkes wee ſhould rather long for it, then flie from it. Neither is that to bee called death, whereby our mortalitie is rather ended, then our life, and by which, as a gate or doore, we haue entrance to euerlaſting and bleſſed immortalitie. Yea, but the death of ſinners is moſt bad (as hee ſaith in the Pſalmes:) True, but they are no more ſinners who repent them of their wicked wayes, and turne vnto Chriſt with all their ſoule, from their heart condemning their iniquitie, willingly making their refuge to the mercie of God, and humbly deſiring pardon of their ſinnes through Chriſt, who for vs hath offered vp himſelfe to death, & to redeeme

Reuel. 14.

men

men hath beſtowed his blood. Remember what Saint *Cyprian* ſaith in his Sermon of mortalitie: It is his part to feare death, who will not come to Chriſt; and hee may deny to come to Chriſt, who beleeueth not that hee himſelfe beginneth to reigne with Chriſt.

God promiſeth to giue thee immortalitie and eternitie, when thou departeſt out of this world; and doeſt thou doubt of it? This is plainely not to know God; This is by the ſin of incredulitie to offend Chriſt the maſter of them that beleeue; This is for one who is placed in the Church, to want Faith in the houſe of Faith. Let him feare to die, who not being borne againe of Water and the holy Ghoſt, is inthralled and giuen ouer to hell fire. Let him feare to die, who is not numbred and reckned of in the Croſſe and Paſſion of Ieſus Chriſt. Let him feare to die, who ſhall paſſe from this bodily death, to the ſecond death. Let him feare to die, who when he departeth this life, ſhall burne in the eternall flame of euerla-

ſting puniſhment. Let him feare to die, who by his longer tarrying in this world, obtaineth thus much, that his torments and mournings are in the meane time for a while deferred. Thus farre Saint *Cyprian*: and at the ende he addeth, that wee muſt thinke of our eſtate ſo, as to haue renounced the world, and liue here in the meane time like forreiners and ſtrangers: Who would not ſaith hee, traueiling abroade like a pilgrime, make haſte to returne into his countrey? We make account that Paradiſe is our countrey, and the Patriarkes our parents: Why doe we not make haſt, and runne to ſee our countrey, to ſalute our Parents? There doth a great number of our deare friends expect our comming, a populous and a wealthy company of our parents, brothers and ſonnes, tarrie and long for our approch, all which are alreadie ſure of their owne ſaluation, but reſt as yet carefull of our ſafetie. O what a ioy will it be for vs and them, when wee come to that place of ioy to ſee and imbrace them? What a hea-

heauenly reioycing will there be without all feare of dying, and with certaine eternitie of liuing? What an vnſpeakeable and perpetuall happineſſe will that bee?

Should not all theſe things ſtirre vs vp, and animate vs cheerefully and willingly to encounter death? Put the ſicke parſon in minde likewiſe, that whoſoeuer beleeueth the reſurrection of the fleſh, and life euerlaſting, hath ſmall cauſe to feare death, all which euery one beleeues, who doth not falſely take vnto him the name of a Chriſtian; for the ſureſt hope which Chriſtians haue, is the reſurrection of the dead promiſed from heauen. Hitherto appertaineth that ſaying of our Sauiour Chriſt in Saint *Iohns* Goſpel; This is the will of him that ſent mee, that whoſoeuer ſeeth the Sonne and beleeueth in him, might haue eternall life, and I will raiſe him vp at the laſt day: And I am the reſurrection and the life, he that beleeueth in me although he were dead, yet ſhall he liue, and euery one that liueth, and beleeueth in me, ſhall not die for euer: And Iohn 11.

And therefore in the Scripture death is called ſleepe, and to die is termed to ſleepe, becauſe of the Reſurrection which ſhall be, as it were a certaine ſtirring vp or waking out of ſleepe, as it is in *Daniel*: Many of them which ſleepe in the duſt of the earth ſhal wake; ſome to euerlaſting life; others to euerlaſting ſhame: And as it is in Saint *Iohns* Gospel; *Lazarus* our friend ſleepeth: And as Saint *Luke* writeth of Saint *Steuen*, When hee had ſo ſaid, hee fell a ſleepe. Againe, Saint *Paul* ſaith to the *Theſſalonians*; Brethren, I would not haue you ignorant of them which ſleepe, that ye ſorow not as they which haue no hope: For if we beleeue that Chriſt dyed and roſe againe: euen ſo them alſo which ſleepe in Ieſus, will God bring with him. And to the *Corinthians*, Of which many remaine vnto this day, and many are fallen aſleepe: For this cauſe, the Church-yard where the bodies of the Saints doe reſt, or ſleepe (as the Scripture ſaith) vntill they be raiſed vp to immortalitie, is called in Greeke *Coimeterion*, it is a place to ſleepe in.

Dan. 12.

Iohn 11.

Act. 7.

1. Theſ. 4.

1. Cor. 15.

And

And whereas ſome Philoſophers did affirme that death was a certaine heauie ſleeping, they did it vpon this reaſon; becauſe they thought there was then, neither ſence nor feeling left to the bodie: Whereupon *Cicero* ſaith, Thou haſt ſleepe, as it were an image or reſemblance of death, which thou doeſt continually put on: And doeſt thou doubt, if there be any ſenſe or feeling in death, when thou ſeeſt there is none in the reſemblance of death? If that laſt day bring not a deſtroying, but a changing of place, what is more to be deſired? What is better then in the middeſt of the troubles and labours of this life, to fall aſleepe, and ſo to be rocked vp in an euerlaſting ſlumber?

Hereupon the Poets alſo fayned ſleepe and death to bee brothers: Alſo *Diogenes* being awaked out of a deadly ſleepe, and the Philitian asking, if all were well, Very well ſaid he: For one brother imbraceth another. But of this we haue ſpoken enough.

Heere we may not omit, that who ſo loueth God with all his heart, cannot greatly

greatly feare death, by which hee is brought to him whom hee so heartily loueth, and (as the property of louers is) longeth after. But rather that hee must most vehemently desire and wish, that that day may come, wherein hee may remooue and depart out of this life of men, and out of this wretched and pensiue banishment, vnto that most wished for heauenly Kingdome, and for euer enioy the blessed presence of Almighty God. For there is no other way, but by death to come vnto heauen. Hee therefore, whom death terrifieth, can neither truely nor heartily loue God, nor haue any zealous desire and longing after the kingdome of heauen: For considering it is the nature of him that loueth, to desire to ioyne himselfe with the thing loued, and to enioy the same, and to bee grieued and offended, if any thing hinder their vniting together; hee cannot loue God heartily, who desireth not to bee dissolued so soone as may bee, and to be with God; and is not caried with an immeasurable and vnspeakeable de-

sire

ſire to enioy God, ſo as he is exceeding ſorry, and grieued at the very heart, to haue this his deſire prolonged and deferred. For it is the nature of loue, very much to diſquiet vs with the deſire of enioying the thing loued; and that deſire, when by any delay it is debarred from enioying, is ordinarily wont to vexe our mindes; but when this expectation, and continuall thirſt, as it were, beginneth by the approach of death to bee ſatisfied in ſome meaſure, truely wee ought with a moſt willing mind to vndergoe the ſame, and not to bee afraide of it. For, except by death (as I ſaid before) there is no way to come vnto God, vnto heauen, and vnto that bleſſed immortality. What good haue wee then by ſtaying in this world? Why doe we not rather make haſte to come vnto God? Why are we angry, grieued, and vexed, when God freeth vs from this priſon of the body, making vs way to come vnto him? For as the ſoule is to be kept in this manſiō of the body, and without the appointment of God, who gaue it, is not to depart

part out of this life, nor giue ouer the guard and defence of the body: So when God calleth for it, and commandeth it to depart, it ought to obey him without repyning.

And ſeeing the Apoſtles and Martyrs did willingly, and with much alacrity of minde offer themſelues to death, and without all delaying or wauering, ſpent their life, and ſhed their blood for Chriſt; truly it becomes not them to depart out of this life vnwillingly and penſiuely, but (ſeeing God will haue it ſo) cheerefully, and with giuing of thankes. For if this ſeeme grieuous vnto thee, what wouldſt thou doe, if thou ſhouldſt doe that which were much more grieuous; that is, if thou ſhouldſt abide fearefull torments for the faith of Chriſt, or willingly endure death for the confeſſion of the trueth? When thou wilt not doe the former, thou wouldſt much leſſe endure the later, and yet in the meane time thou wouldſt receiue of God an heauenly reward, when thou doeſt vnwillingly obey his will. Thou wouldſt ſeeme to loue God, when

thou

thou art loath to be ioyned neerer vnto him: Thou wouldeſt enioy euerlaſting ioy, and yet thou wouldeſt not leaue the earth. The heathen man doth cry out; O that excellent day, when I ſhall goe to that councell and aſſembly of the ſoules, and when I ſhall depart out of this trouble and ſinke of filthineſſe! And what doeſt thou? Art thou not afflicted with a like deſire and longing to ſee the Patriarkes, Prophets, and Apoſtles, ſeeing the heathen man is content to depart from this life? Moreouer, *Paul* deſireth to bee diſſolued; and, in the meane time, doth a Chriſtian refuſe to die, when God calleth him hence? What haſt thou then, whereby thou mayeſt approoue thy ſelfe to any one, to be a Chriſtian? Many times we are Chriſtians, not in deed, but in word only. But ſome will ſay, death ſeemeth more fearefull; ſo often as wee call to mind, the penſiue image, and terrible ſhape of death, the vnſauourie ſmell, and gaſtly aſpect, and as one ſaith, the carion-like ſhape of the body being dead: Againe, it troubleth vs to remember

ber the winding ſheet, wherein the bodie is wrapped, the beere whereon it is carried, the houſe of clay wherein it is buried and hidden, and other things of the like ſort, as the hiring of porters to carrie it to the graue, the pompe and ſolemnitie of the buriall, the weeping and mourning of our neighbours and kindred, and many other things, too long to recite, whoſe remembrance is grieuous to them that bee about to die. I omit to ſpeake of that, which the ſicke muſt not omit to thinke of, the feare of hell, and the tribunall ſeat of God, the condemnation of the wicked, and euerlaſting torments.

Theſe (I graunt) of themſelues are full of extreme horrour: But at ſuch a time the minde is to bee turned away from the ouermuch thought of thoſe things, and to be faſtened and placed, and fixed in the Son of God, our Lord and Sauiour Ieſus Chriſt, ſitting at the right hand of the eternall Father, and continually making interceſſion for vs. Wee muſt thinke onely of Chriſt, who taking vnto him a humane body for

our

ur ſakes, by his owne puniſhment, wa-
ing away the ſinnes of the world, ri-
ng againe from the dead, aſcending
to heauen, making a magnificall and
glorious triumph ouer ſinne, death, and
Satan. We muſt likewiſe thinke of the
pardon of all our ſinnes by him alone,
of the future reſurrection of our bo-
dies, of euerlaſting life, of the vnſpeake-
able ioyes of the kingdome of heauen,
of the familiaritie and acquaintance of
the Angels, Prophets, and Apoſtles, and
all the Elect, which we ſhall enioy after
our departure from this life. In the me-
ditation of all which, wee ought to fixe
our mindes, omitting the feare of the
other ſad and terrible aſpects, which
that perpetuall enemie of our ſaluation
doth obiect and caſt before our eyes, to
the end he may grieue, trouble, and diſ-
may vs, and in the end driue vs to de-
ſperation. What ſhould we ſay more?
As in the Acts of the Apoſtles. S. Ste-
uen being now to be ſtoned, deſtitute of
all humane helpe, lifting vp his eyes
vnto heauen, ſaw the glory of God, and
Ieſus Chriſt ſtanding at the right hand
of

of God, that is, hee flying vnto God in that very inſtant of time, did manifeſtly perceiue heauenly conſolation, and had a taſte of the ioyes of heauen, beholding the Maieſtie of God, while hee was yet aliue in this mortall bodie, and almoſt in death it ſelfe, which was euen preſent before his eyes; yet he ſaw nothing but life in Chriſt, and with this one only comfort he ſtrengthened himſelfe againſt the inſultation of the Iewes, and the horrible terrours of imminent death: So in like manner ought we, when death approcheth, when humane helpe forſaketh vs, expect the helpe of Almightie God, bending our eyes towards heauen, that we may behold with the eyes of Faith, Ieſus ſtanding at the right hand of God ready to helpe vs, ſtedfaſtly beleeuing that death (being once ouercome by him) hath now no more power ouer vs, who place all our confidence in Chriſt Ieſus: And it is worthy the obſeruation, whereas the holy Scripture ſaith, Saint *Steuen* ſaw Chriſt ſtanding, albeit both the 110. Pſalme, and the Apoſtles Creede, teach

reach vs, that hee ſitteth at the right hand of the Father Almightie: For he ſtandeth, as being readie to ſuccour thoſe that flie vnto him for refuge, and call vpon him for helpe: Hee ſtandeth, as being the Aduocate of mankind, and interceſſour to his Father.

Let vs therefore entreat God eternall, the Father of our Lord and Sauiour Ieſus Chriſt, that when death aſſaileth vs, we may lift vp our eyes to heauen with Saint *Steuen*, and with the eyes of Faith behold Ieſus ſtanding at the right hand of God: And let vs alſo with the ſame *Steuen* in the middeſt of death commend our Spirit to our Sauiour Ieſus Chriſt, nothing doubting, but we ſhall for euer liue with Chriſt, alwayes to enioy that bleſſed immortalitie: And not that alone; but let vs likewiſe after the example of Saint *Steuen*, not only euen from our heart pardon, but alſo pray for our enemies, and thoſe that haue hurt vs: ſo it ſhall come to paſſe, that wee ſhall not ſo properly die, as fall aſleepe with Saint *Steuen* in Chriſt Ieſus.

Theſe things and ſuch like, ought we

to haue in our minds, at the time of our death, and not to giue our ſelues to muſe on the fearefull aſpects of death, which, although of our owne nature we abhorre, yet the deuill at ſuch a time, will bee readie to ſuggeſt into our fancies, and make them more terrible.

Here wee may not omit to ſpeake of that which is wont to comfort much, eſpecially all good men, how that by death we ceaſe, and leaue off to ſin; and therefore the godly and deuout doe earneſtly deſire, and much more valiantly encounter death, whereby they are eaſed from the continuall ſtrife which they haue with their ſinfull fleſh, and that prone inclination to ſinne, which, by reaſon of Original corruption, hangeth faſt in our bones, and giueth food and fuell to all maner of ſins. Hence proceeded that earneſt deſire of Saint *Paul* to the *Romanes*; Wretched man that I am, who ſhall deliuer mee from this body of ſinne? I giue God thanks through Ieſus Chriſt our Lord; for although we liue neuer ſo long, yet ſeldome doe we become better, nay we

Rom. 7.

neuer

neuer ceaſe to commit one ſinne vpon another; ſo our vitioſitie and proneneſſe to ſin neuer ceaſeth but by death. Our deadly enemies doe beſet and vexe vs in all the whole courſe of our life, with whom we haue continually a grieuous and a laborſome ſtrife: As for example, Our fleſh (as I ſaid before) which wee carie about with vs, neuer ceaſeth to inſe vs into luſt and filthie pleaſures, and all wickedneſſe, the world offereth vs occaſions, and meanes of innumerable ſinnes, corrupting vs by examples, deprauing vs by ſcandals, the deuill drieth vs forward into horrible wickedneſſe, and impious miſchiefe, coueting to deſtroy both ſoule and body, and to draw them into euerlaſting deſtruction: For the deuil (without intermiſſiō) walketh about like a roring lion, as S. *Peter* ſaith, ſeeking whō he may deuoure. Seeing therfore (as the Scripture ſaith) we haue a continuall ſtrife and battell with all theſe, truely it is better farre to die, then to liue any longer in ſo great danger, eſpecially conſidering there is ſcarcely any other meanes to be eaſed 1. Pet. 5. 8.

of this battell of ſinne and contention, but by death. And becauſe Chriſt our head, of whom wee are all members in one bodie of the Church, is already in heauen; ſo that the better part of vs, our ſoule, doth continually long after, and ſtriue to be there; and ſeeing the deſires, wiſhes, and thoughts of the godly are bent thitherward, who would not wiſh with Saint *Paul* to bee freed from this bodie of death to bee with Chriſt? that where the head is, there may be the members alſo; where the Lord is, there may bee the ſeruants; where the Maſter is, there may bee the diſciples; where the father is, there may be the ſonnes.

PSAL. 42. This deſire of the godly, *Dauid* ſhadowed out in the Pſalmes, where hee cryeth out, That as earneſtly as the Hart longeth after the fountaines of water; ſo vehemently did he ſeeke after God, and with ſuch force of deſire longed to come vnto him. Now ſeeing we are taught in our Baptiſme, that the Old-man with his ſins and deſires, is to be mortified, ſo, that from thence-

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forward, we may walke in newneſſe of life: And ſeeing wee profeſſe in Baptiſme to renounce Satan, & his pompes, the world and pleaſures of the ſame: And becauſe we can no wayes perfectly performe theſe things while we liue; who would not deſire willingly to remooue and depart out of this life, when God calles him hence, as there is appointed to euery one a certaine day of dying; that whereas for the ſpace of our whole life, wee haue attempted in vaine to aboliſh ſinne altogether, wee may now at laſt effect the ſame by the death of the body? For although wee may tame and keepe downe our bad nature, and (as S. *Paul* ſaith) endeuour to naile and faſten our Old-man to the Croſſe with Chriſt, that the body of ſinne may be aboliſhed and ceaſe, that we may no more be ſeruants to ſinne, but walke in newnes of life; yet all our indeuour is anihilated and made void in a maner, neither doe we the good which wee would doe, but the euill which wee hate, that wee doe: So that the good dwelleth not in vs, that is in our fleſh, and but by

death only can sin be abolished. Death is then to be desired, which bringeth vs not onely an end of liuing here, but also of sinne for euer: Neuertheless, godly men ought to be so affected, that, although in this frailtie and weakenesse of the flesh, in this proneneſse of nature to offend, they doe bewaile the miserable condition of their estate, because they are forced continually, and without intermission to striue and fight with themselues: yet for all that, they must be ready and willing (in respect of Gods good pleasure) so long to endure their flesh, which (in loue of sanctitie and innocencie) they lothe, as shall seeme good to Almightie God: So as it is the dutie of Christians both to desire death, and yet not to refuse to liue.

Againe, the sicke partie is much animated against death, by the often remembring of the kingdome of heauen, of euerlasting beatitude, of that vnspeakeable ioy, of the Angelicall fellowship and societie of all the godly, now enioying that blessed and euerlasting age, for euer beholding God the chiefest goodnesse,

goodneſſe, and celebrating with perpetuall Hymnes, the euerlaſting fountaine of all glorie, by which conſideration he may be drawen to contemne all earthly affaires, and to long after thoſe eternall ioyes, that hee may enioy the moſt delightfull contemplation of the diuine preſence, that he may be conuerſant in the fellowſhip of Angels, in the aſſembly of bleſſed ſoules, in the company of the iuſt, that hee may wiſh and deſire to praiſe God perpetually together with the Angels themſelues, the Patriarkes, the Prophets, the Apoſtles, the Martyrs, and with all other holy Saints; that hee may be inflamed with the deſire of theſe things, and couet with Saint *Paul* to be diſſolued, and to bee with Chriſt, aſſuring himſelfe, that it is much better for him, then to liue ſtill on the earth: But if *Socrates* (as it is in *Plato*) could by Philoſophicall reaſons compell *Axiochus*, not onely to deſpiſe this life, but to contemne, yea and wiſh for death: how much rather may Chriſtians do it both more eaſily, and effectually by Theological argumẽts, that is, by applying the

Phil. 1. 23.

authoritie of holy Scripture, and alleadging the ſaying of Ieſus Chriſt, and his Apoſtles? Let vs ſtriue to performe and effect the ſame the more diligently, becauſe Satan, at that time eſpecially, doth ſuggeſt into our mindes thoſe terrible things, to driue vs into deſperation, (which might bee a good meanes to withdrawe them that are well from their ſinnes) as is, the feare of hell, euerlaſting death, the fire that neuer ſhall be quenched, immeaſurable torments, horror, griefe, perpetuall trembling, and others of this ſort. Hee doth likewiſe at ſuch a time, terrifie vs with the day of Doome, the tribunall ſeat of God, the day of wrath, as the Prophets call it. He doth aggrauate the ſins which we haue cõmitted in the whole courſe of our life, ſetting before vs Gods iuſtice, which neuer leaueth any ſin vnpuniſhed, laying alſo before our eyes the horrible examples of Gods wrath, by propoſing of which, hee laboureth by all meanes to bring to paſſe, that a ſinner may diſpaire of his ſaluation. Hee biddeth vs take warning by *Sodom* and *Gomorrha*, what

what ſinners are to expect and feare, He laboreth alſo to weaken our faith in Chriſt, euer caſting ſome doubts, and by all meanes oppugning our hope of euerlaſting life.

Here ought the ſick mans mind to be ſtrengthened & animated againſt theſe temptations of Satan: Let him therefore lift vp the eyes of his minde vnto Chriſt crucified, and remember that by Chriſts death wee are reconciled to God the Father, and reſtored vnto his fauour, that by Chriſt his blood our ſinnes are waſhed away, that Chriſt is the propitiation for the ſinnes of the world, that hee is our Mediatour and Aduocate, the interpreter and peacemaker betweene God and man, the prince and authour of life, as Saint *Peter* calleth him in the Acts; and as Saint *Paul* ſaith, our iuſtice, ſanctification, and redemption: Let him call to mind theſe and other things, which the Scripture doth euery where repeate, of the goodneſſe and clemency of God, and of his vnſpeakeable loue and good will towards vs: Let him leaue Sathan with

Act. 3.

with his terrifying ſuggeſtions, and turne himſelfe wholly to Chriſt, and bend his thoughts from ſinne to grace, from death to life, from hell to heauen. For if hee neuer caſt downe his eyes from Chriſt, that is, if he put all the meanes of his ſaluation in Chriſt alone, truely hee ſhall not eaſily yeelde to the temptations and ſuggeſtions of Sathan. Let him deſire of God that he would increaſe his faith, that he would helpe his vnbeleefe, that hee would confirme and ſtrengthen all his hope and truſt: Let him commit himſelfe wholly to the mercie of God, let him lay downe his ſpirit in the handes of God, after the example of Chriſt, and pray, and ſay with *Steuen*, Lord Ieſus receiue my ſoule; but chiefly againſt the deuils aggrauating of our ſinnes, and obiecting many things concerning the iuſtice of God in puniſhing ſinners, let him appoſe that ſpeach of our Sauiour Chriſt rehearſed by Saint *Iohn*, which is like a buckler to beare off all his blowes: So God loued the world (ſaith hee) that hee

Act 7.

gaue

gaue his onely begotten Sonne, that euery one which truſteth in him ſhould not periſh, but haue euerlaſting life. For, I pray you, who ſpeaketh this? Doth not the Sonne of God, our Lord and Sauiour Ieſus Chriſt? Let vs therefore beleeue the Sonne of God, who being trueth it ſelfe, cannot lie, for hee that is perfectly, and euery way good, will not deceiue vs. I, but the ſinnes wee haue committed (yee will ſay) doe weaken our faith: nay, rather this acknowledging of thy ſinnes ſhould ſtrengthen thy faith: For when Chriſt ſaith, God loued the world, hee meaneth the men defiled with ſinne, and ſo guilty of death and damnation, and as Saint *Paul* ſaith, by nature the ſonnes of wrath. Now if thou acknowledge thy ſelfe to bee ſuch a one, thou muſt beleeue alſo that thou art put among them whom God loued.

Iohn 3. 16.

Ephes. 2.

Doth the deuill obiect thy ſinnes? Thou muſt remember what Saint *Paul* teacheth, Grace aboundeth aboue ſinne. Neither be diſcomfited in mind nor yeeld to his temptation. Anſwere him

Rom. 5.

him againe, that Chriſt came into the world to ſaue ſinners; that hee came (as Saint *Matthew* ſaith) to call, not
Mat. 9. the Iuſt, but ſinners to repentance; that he came (as S. *Luke* ſaith) to ſeeke that which was loſt; that he was ſent (as *Eſay* ſaith) to heale the contrite in heart,
Eſa. 61. to ſet captiues at liberty, to comfort the mourners, to reuenge the oppreſſed: but hereof I haue ſpoken enough before. And becauſe, if at any time, in the very pangs, and inſtant paines of death, Sathan ſheweth his vtmoſt power in tempting a man, changing himſelfe into all ſhapes, vſing all his power and cunning, to driue the wretched man into deſpaire of his ſaluation; therefore hee that is ſicke muſt make his recourſe vnto his heauenly Father, feruently and earneſtly deſiring of him, that hee would not giue vs ouer into temptation, but deliuer vs from that euill, which is the deuil, and free vs from his ſubtilties, crafts and deceipts, euen as Chriſt among other things taught his diſciples to pray; and God the Father will heare vs the ſooner,

ner, if wee pray ſo as his Sonne hath taught vs. The Father will then acknowledge the words of his Sonne, when wee power out our prayers before him. And although we ought to pray at all times in the whole courſe of our life: yet now eſpecially at the time of death, let the ſicke partie (as neceſſitie requireth) deſire of God with moſt earneſt affection, with the greateſt attention, and vehemencie of minde (that may be) that hee would not ſuffer him to bee ouercome by the temptations of the deuill; but that hee would deliuer him frō that euill one, which is a perpetuall enemie to mankinde. Let the ſicke man or woman, without wauering, deſire theſe things, with great hope and truſt in the mercie of God through Chriſt: For I ſuppoſe thoſe things which belong vnto true prayer are knowen vnto all, ſo that I ſhal not need to repeat them here. I, but you will ſay, God (as Saint *Iohn* ſaith) will not heare ſinners. The anſwere is eaſie, He who doth careleſly neglect and contemne the iudgements and anger of God, and taketh

Iohn 9.

taketh no griefe by acknowledging of his ſinnes; or hee who with an obſtinate minde perſeuereth in his ſinnes, and learneth not to amend his life; indeede ſuch a mans prayers and petitions God refuſeth and deſpiſeth: But hee who is grieued becauſe hee hath ſinned, and is ſorry for his offences, and putteth all his confidence in the fauourable clemencie and mercie of God through Chriſt, hee (I ſay) ſeeing hee hath left beeing a ſinner, and now prayeth and imploreth Gods helpe, without doubt is heard, and doth attaine what he deſireth. But thou wilt ſay, My repentance comes too late, rather forced by the feare of death and hell, then vndertaken for any loue of goodneſſe, or loathing of ſinne: and becauſe I haue too long abuſed the patient ſuffering of God, I ſeeme worthy of euerlaſting puniſhment. Theſe indeede are the fiery dartes of the deuill, wherewith hee woundeth the ignorant almoſt to deſtruction.

Now although it bee a matter full of danger to deferre the amendment of our

out life, and, as Saint *Paul* ſaith, to deſpiſe the riches of the goodneſſe and mercie of God, who inuiteth vs to repentance, eſpecially when death often ſeazeth vpon them that thinke not of it, and no man can promiſe himſelfe ſure to liue till to morrow: yet we muſt know there is no repentance too late, ſo the ſame bee ſerious and vnfained; for God would not haue any to periſh, as Saint *Peter* ſaith, but wiſheth all to returne vnto repentance; and in the Prophecie of *Ezekiel*, the Lord affirmeth, that hee rather deſireth the repentance of the wicked, then their deſtruction. Let vs not then doubt of his mercie, who of his owne goodneſſe hath giuen vs ſpace to returne vnto ſaluation, as though hee expected occaſion to pardon ſinners, as the parable of the figge-tree, in Saint *Luke*, ſheweth it to bee his maner. Let vs therefore take hold of grace when it is offered, and not neglect the time of repentance giuen vs by the benefit and gift of God, whereby wee may auoide his diuine anger, and obtaine euerlaſting ſaluation.

Rom. 2.

2. Pet. 3. 9.

Ezek. 33.

Luke 13.

on. Herein I can not chuſe but put downe, word for word, what one of the ancient fathers writeth, In the very houre of death (ſaith he) when the ſoule haſteth to goe out of the body, and is gone out as farre as the very lips of him that breatheth, the great goodneſſe of our moſt mercifull God refuſeth not repentance: neither is that too late, which is vnfained, nor vnpardonable which is voluntary. And what neceſſitie ſoeuer vrgeth vs to repentance; neither the quantity of the crime, nor the ſhortneſſe of time, nor the extreamity of the houre, nor the enormitie of our life, doth exclude or hinder vs from pardon, ſo that we bee truely contrite, and do ſincerely and vnfainedly change our mindes; but our mother charitie doth receiue into her ample boſome the prodigall children returning againe by repentance; and whether *Nouatus* the heretike will or not, the grace of God doth at all times receiue into mercie the penitent ſinners. Our Lord and Sauiour hauing on him the perſon of the forſaken vpon the croſſe, complay-

neth

neth that he is forſaken: and leſt thoſe who are at the laſt gaſp, & in the houre of death ſhould deſpaire, hee maketh haſte, and is preſent to helpe them, and the matter being brought to a narrow ſtraite, hee deferreth not his benefite, but ſuddenly hee giueth vs an inſtruction, and an example of ſpeedy pardon, ſaying to the thiefe, This day ſhalt thou bee with mee in Paradiſe. Robbery deſerued damnation and puniſhment, but a contrite heart turned puniſhment into Martyrdome, and blood into Baptiſme: in a moment his impietie put on Religion, his cruelty godlineſſe, and for which hee became a citizen among the Saints in heauen, and one of the houſhold of God, being permitted into the Kingdome of the reconciliation of mankinde, carying with him this priuiledge to them aboue, which doing honour of ſo great an Embaſſage to God the Father, containing in it ſelfe the experiment of this Scripture, hee appeared paſſing thorow with a free and ſecure paſſage. Lord what didſt thou giue more to S. Steuen?

Luke 23.

Steuen? what more did that beloued Diſciple obtaine of thee, who leaned on thy breſt at ſupper? what more atchieued the paineful ſweatings of Saint *Paul*? what more procured the labors of the Saints by ſo many yeeres torment? what more deſerued the ſtripes and ſufferings of the Martyrs? The reward is giuen him in one houre, vnto which they came by ſo many dangers; Thus farre writeth Saint *Cyprian*, &c.

But thou wilt ſay, I haue too long abuſed this toleration of Almighty God, who hath ſo patiently & gently borne with my ſinnes; I haue neglected the occaſion and time of repentance ſo often offered me; I would not heare God when hee called me to repentance; I haue deferred the amendment of my life; I haue vngratefully abuſed the goodneſſe and indulgencie of my good Father: Woe is mee wretch, what hainous wretchedneſſe haue I committed euen vnto this day? what fowle offences haue I committed? what naughtineſſe haue I wrought? how haue I neglected Gods Commande-

mandements? how haue I contemned his threats? how careleſly haue I led my life? neither could the loue of God entiſe mee to well doing, nor the feare of hell withhold mee from euill doing.

Now the innumerable offences of my whole life doe grieue and vexe my ſoule, all my ſinnes, my euill deedes, my wicked and abominable thoughts, my naughty deſires and affections, my hate, diſſimulation, enuie, my impious wiſhes and thoughts, my idle, filthy, vaine, diſhoneſt, and laſciuious words; and laſt of all, whatſoeuer in all my life I haue committed, what ſhamefulneſſe and naughtineſſe I haue vndertaken, all theſe doe now lay before, and bring vpon mee the anger and iudgement of God; they denounce vnto me death and torments of hell, and taking away all hope of pardon, they driue mee to deſparation: my conſcience accuſeth, terrifieth and condemneth me, beeing witneſſe of all things whatſoeuer I haue done, right or wrong; the ſhape of death ſtanding before my eyes

doth ſtrike mee with intolerable diſquiet, ſo doth likewiſe the heauie and dreadfull thought of Gods tribunall ſeate; laſtly, the feare of Gods iudgement doth diſmay and kill mee: Wo is mee vnhappy and loſt caitife, who when I haue ſo often violated Gods Commandements, when I haue polluted my ſelfe with all filthineſſe, haue ſcarcely now at laſt called to my remembrance that I muſt really repent for all my offences, and muſt not perſiſt in my vices and euill deedes: or if I haue at any time intended ſuch a thing, yet haue I not conſtantly continued vnto the ende to performe the ſame.

O would to God now I might liue a little longer: O would to God I had time giuen mee to repent in, and that I might yet liue ſo long, till I might amend my wicked life, and appeaſe Gods anger towards me. After this maner, and in like ſort doe they crie out who are ready to die, and euen giuing vp the ghoſt, in great griefe of ſoule, which neither the minde nor thought of man can conceiue, nor any humane

tongue

tongue ſufficiently deliuer, ſothat in the horror of approaching death and deſpaire, of all things they refuſe all ſpirituall Phyſicke, or meanes of conſolation & comfort: Here therfore, O good Ieſus, be thou our chiefe help & ſuccor in this great neceſſitie, O thou ſonne of God, the Redeemer & Sauiour of mankinde, thou which didſt thy ſelfe in the garden for our ſakes feele the horrors of death, in ſuch meaſure, that drops of ſweate like blood flowed from all parts of thy body vnto the earth, vnles thou giue vs aide and helpe, no other conſolation can doe vs good, and wee may vtterly deſpaire of our ſaluation, beeing ready to die. Come then thou Sauiour of the worlde, come to helpe, and in theſe extremities and terrours ſaue the poore ſoule which thou haſt redeemed with thy precious blood. Lord Ieſus giue medicinable remedy to them that are paſt all hope, confirme and raiſe vp the afflicted, lift vp againe the proſtrated, and with the conſolation of thy Spirit vpholde the feeble minded; graunt that whatſoeuer hath

been taught out of holy Scripture vnto this ſicke creature, ready to die, may by a ſecret and hidden power of thy holy Spirit, take full poſſeſſion, and remaine firmely in his mind, that is, that hee may beleeue the remiſſion of his ſinnes, that hee may repoſe all the hope and truſt of his ſaluation in thee alone (O Chriſt;) grant that hee may moſt ſtedfaſtly beleeue that hee was redeemed with the price of thy blood, that through thee hee is reconciled to the Father, deliuered from the wrath of God, adopted and made the ſonne of God, that hee may beleeue thee to bee our Mediatour and Aduocate, the propitiation for the ſins of the world, and the throne of grace; and laſt of all, grant that hee may put his whole truſt and confidence in thy onely goodneſſe, clemencie and benignitie, in thy merits, and in the ſacrifice of thy body vpon the Altar of the Croſſe, in thy death, in thy riſing againe vnto life, and aſcending vp into heauen.

But to returne to our purpoſe, let him that is ready to die, put all his confidence

fidence in Chriſt, beleeuing that thorow him he freely obtaineth pardon of all his ſinnes, and is eſteemed iuſt, ſet free from ſinne, death and hell, and ſhall bee rewarded with immortalitie, full of all happineſſe, ſo that he truſt in Chriſt, who tooke away the ſinnes of the world, who ouercame death, who bruiſed the head of that old ſerpent, and by death aboliſhed him that hath power ouer death, that is, the deuill; and briefly, who vpon the croſſe ſet vp a Trophee, and victory ouer the enemies of mankind being vanquiſhed, and aſcending into heauen victorious, led the captiues in triumph, and now ſetting them at the right hand of the Father, our High Prieſt and Aduocate, moueth continuall interceſſion for vs: I ſay, ſo that hee beeing about to die, faſten the eyes of his ſoule vpon him, looking onely vnto him, eſteeming him his onely hope, helpe, and ſaluation, and without all wauering beleeue thorow him to bee ſaued in the middeſt of death, and from death to bee caried into eternall and moſt bleſſed life.

And to confirme and ſtrengthen this his faith, let him remember the former places of Scripture, cited before, not once, but often repeating the ſame, to the ende, that beeing ſo vſually read and remembred, they may bee deeply grounded in his mind; ſo that when he is ready to die, he may turne his mind from all other affaires, and ioyfully comfort himſelfe in theſe cogitations, reſiſt deſparation, and vpholde himſelfe with moſt certaine hope of ſaluation, through the mercie of God. Let him likewiſe perſwade himſelfe, that the whole Church, and all the companie of the godly in their prayers and requeſts are mindfull of him, and help him in that extremitie of ſickeneſſe; ſo farre muſt hee bee from yeelding himſelfe to the temptations of Sathan, as being forſaken, conſidering he hath ſo many to ayde and helpe him, commending his ſafety to God the Father. Hitherto belongeth that which the Apoſtles Creede hath, of the communion of Saints, and that which Saint *Paul* ſaith to the Corinthians, of the Sym-

Sympathy of the members of the ſame bodie. If one member ſuffer, all the members ſuffer with it, or if one member be glorified, all the members reioyce with it. 1. Cor. 12.

This Myſticall ſocietie and Communion of Chriſtians, the Euchariſt, and participation of the Bodie & Blood of our Lord, doth after a ſort figure forth. But let him beleeue that God himſelfe (which hee muſt eſpecially wiſh for) is ready at hand to helpe him, when he ſtriuing againſt Sathan emploreth his aide: for ſo he promiſeth in the Pſalmes, He hath called vnto me, and I will heare him. What that onely? No, more, I am with him in tribulation. What good doth this promiſe of Gods comfort, in that ſharpe and fierce contention with Sathan? Euen this, that thou mayeſt iuſtly cry out with *Dauid*; Although I walke in the middeſt of the ſhadow of death, I will feare no euill, for thou art with me: But what addeth he in the end? Hee ſhall deliuer mee, and I will glorifie him. Behold here thou haſt that which exceedeth all thy expectation. Pſal. 90. Pſal. 23.

Here

Here therfore let the ſicke partie raiſe vp his hope, and truſt by the promiſe of God, not doubting to craue aide of God againſt the aſſaults of the deuill, the manifold terrours of ſinnes, or death of hell. Let him cry with *Dauid*, Turne O Lord, deliuer my ſoule, ſaue me for thy mercies ſake. And againe, Lord heare my prayer, and let my cry come vnto thee. Turne not away thy face from me, incline thine eare vnto mee in tribulation, &c. And that he may doe it with more boldneſſe; Let him heare how God himſelfe doth incourage him vnto it: Call vpon me, ſaith he, in the day of trouble, and I will deliuer thee, and thou ſhalt honour mee: So God biddeth vs call vpon him, promiſeth his helpe, and requireth the thankefull loue of him that is deliuered.

Pſal. 6.

Hitherto tendeth that in the Pſalmes, The Lord is neere vnto all thē that call vpon him, to all that call vpon him in veritie: He will performe the deſires of them that feare him, and will heare their prayers, and will ſaue them. And in another place, The eyes of the Lord are

Pſal. 145.

Pſal. 34. 15.

are vpon the iuſt, and his eares are open vnto their prayers. The iuſt cryed, and the Lord heard them, and deliuered them out of all their afflictions. God will haue vs to call vpon him, to pray vnto him, to cry vnto him: Hee heareth; but whom? them that call vpon him: Hee deliuereth; but whom? them that pray vnto him; but what followeth? The Lord is neere (ſaith hee) to them who are contrite in heart, and them that are humble in ſpirit will hee ſaue. Many be the tribulations of the iuſt: but the Lord will deliuer them out of all. Theſe cõfortable places of Scripture, and other of the ſame kind, (which are too many to rehearſe in this ſmall treatiſe) ought to kindle and inflame vs with feruent deſire to inuocate Gods helpe, and to expect aide from him againſt the temptations of Satan, and to confirme our confidence in the fauourable loue and good will of God. That is for the moſt part, the moſt dangerous temptation of Sathan, wherewith alone he doth eſpecially labour to drawe men into eternall deſtruction, when Pſal 34.

when by ſuggeſtion in their mindes, he maketh them to doubt of the mercie of God, & by that meanes doth ſo breake and weaken the faith of him that is ſicke, and draweth him into ſuch extremities, that hee thinketh himſelfe to be deſtitute and forſaken of God, that hee feeleth nothing but the anger and indignation of God, and the vexations & intollerable torments of conſcience. Of which ſort that paſſionate ſpeech of Chriſt hanging on the Croſſe ſeemeth to haue beene, when he cryed out: My God, my God, why haſt thou forſaken mee? Becauſe Chriſt, excepting ſinne and offence, was in other things like vnto vs: Whileſt he gaue himſelfe to torments, to waſh away the ſinnes of mankind, as he tooke vpon him other infirmities; ſo did he likewiſe take vpon him this affection of one ſeeming to be forſaken of God, and deſpayring of ſafetie. Here then in ſo ſtrait confines of ſaluation and deſtruction, we muſt eſpecially reſiſt the ſuggeſtions of the deuil: Here we muſt haue recourſe, and flie to our heauenly helpe for ſuccour: yet al-

Matth. 27.

although thou doe neuer ſo much feele this ſo great diſtruſt, and almoſt extreame diſpaire, be not for all that ouercome; but in deploring the imbecilitie and weakeneſſe of thy owne faith, humbly call to God for helpe; and in the middeſt of deſpaire, when no hope appeares, yet hope thou, and truſt to the mercie of God: For if there bee Faith like a graine of muſtard ſeed, (although it be very litle) yet if there remaine any ſparke of Faith in thy heart, without doubt thou haſt wonne the victorie.

Hetherto belongeth that which *Eſay* ſaith of Chriſt, A ſhaken reed ſhall hee not breake, and ſmoking flaxe ſhall hee not quench. Let the ſicke man then, at ſuch a time, bend all the ſtrength of his mind to conceiue hope of the mercie of God, and with ſorrowfull ſighes from the bottome of his heart, and, at leaſt, with an vnſpeakeable grone, and ſecret voice deſire helpe of God. Let him in this taſte (as it were) of eternall death, cry with *Dauid*, Lord reprooue me not in thy rage, nor correct me in thine anger.

Eſay 42.

Pſal 6.

ger. Haue mercy vpon me, O Lord, fo
I am weake, heale mee O Lord, for m
bones are troubled, &c. For in this sam
strife and bitter contention, with Sa
than, sinne, and the horrour of death
because in all other things in the vn
uersall world, there is no where foun
any hope or consolation, it is meet tha
we haue recourse vnto the infinite mer
cie of God through Christ Iesus: whic
if wee doe, without all doubt it wi
come to passe, that we may say with th
same Prophet; The Lord hath hear
the voice of my weeping, the Lord hat
heard my prayer, the Lord hath accep
ted of my petition: And I would t
God while we are well, we would exer
cise and busie our selues in the attentiu
and diligent consideration and medita
tion of these things; and shaking of
from vs all idlenesse, and sluggishnesse
which possesse our mindes in prosperi
tie, we would oftentimes stirre vp our
selues to remember the last day of this
life, and that bitter conflict with the de
uill, and our owne despaire in the pangs
of death, and with humble mind neuer

ceas

ceaſe to beſeech God to ſtrengthen our faith: And truely if we did ſo, it would be much better for vs in that laſt day of our life, neither ſhould any new or vnlooked for thing happen vnto vs: For by this meditation, vſe, and exerciſe, there groweth a certaine cuſtome; ſo as we may both more eaſily and readily goe to withſtand the aſſaults of the deuill, and the horrours of approaching death, and alſo flie to God for helpe, and in ſuch a time haue faith in the infinite mercy of God: For an accuſtoming to doe a thing, doth almoſt grow into a naturall habite, and maketh thoſe things, which of themſelues are grieuous and troubleſome, to be after a ſort eaſie and pleaſant; or at leaſt it taketh away and diminiſheth the feeling of the euill, and cauſeth, that it ſeemeth not new and ſtrange to the minde. And the ſicke man muſt in time be admoniſhed of this one thing, that hee thinke not himſelfe able to diſpute, and deſcend into battell with Sathan when he tempts him; but rather that he endeuour preſently to reſiſt thoſe things which hee ſug-

ſuggeſteth into his mind, leſt perhaps ſtaying too long, hee be wrapped faſt, and cannot deliuer himſelfe. Vnleſſe Eue in Paradiſe, had in many words diſputed with the Serpent about the forbidden tree, hee had neuer deceiued her throw his craft and ſubtiltie. Yet in the meane time, briefly, as Chriſt did in the wilderneſſe, after the ſame manner may he reſiſt the temptations of Satan: that is, by taking the ſword of the ſpirit, which is the word of God ſet down in the holy Scripture: Although here alſo ariſe great difficulties, by reaſon of Sathans ſubtiltie, who alſo for the moſt part is woont to vſe, or rather to abuſe the teſtimonie of the Word of God, and hide a lie vnder the ſhape of trueth; ſo that craftily he wreſteth the Scripture in another ſenſe, and maliciouſly putteth in and ſuggeſteth that which fitts him, concealeth that which is againſt him, depraueth that which is right, as in tempting of Chriſt, hee ſhewed to doe indeed. What muſt be done then? verily it is needfull that hee driue backe, and confute Sathan by oppoſing

poſing Scripture againſt him, neuer boweing away his mind from the plaine and manifeſt word of God. If Sathan tempt him, by obiecting the ſeuere iuſtice of God, in puniſhing ſinners, let him preſently fixe all the endeauour of his minde vpon the infinite mercie and goodneſſe of God, and be comforted in that hope. Let him call to minde the theefe who repented at the laſt houre, and other things which wee read of the clemencie of God. And truely euen as the theefe, by none of his owne merits, but through the infinite goodneſſe of God, in which alone he put all his hope, entred into Paradiſe; ſo after the ſame manner may wee, who otherwiſe are guiltie of eternall death, attaine vnto ſalnation: So farre ought euery one to bee from truſting greatly in his owne workes or merits to attaine heauen by. But if Sathan endeuour to ſubuert and hinder our Faith from beleeuing, or call any thing in queſtion; let not him that is ſicke argue and decide the matter with him, but recite the Apoſtles Creed, and with a perfect Faith holde faſt the

Arcicles of his beliefe, neither queſtioning nor diſputing of any thing, but deſire of God to ſtrengthen and encreaſe his Faith; and without doubt the deuill wil caſt in ſome doubt whether thou be in the number of them, whom, as a few out of an innumerable multitude, God hath choſen from all eternitie to be partakers of immortall life, and eternall happineſſe.

Here eſteeme it not good to giue place to ſuch cogitations, for that were nothing elſe but to tempt God, which wee are forbidden in the ſixt Chapter of Deuteronomie, but call to minde all thoſe ſweet promiſes of the louing mercie of God towards all them which haue a ſtedfaſt and ſure hope in Chriſt: For verily he that beleeueth in Chriſt, hee is called, (as the Apoſtle ſheweth) and hee that is called, is predeſtinated, and hee that is predeſtinated, without doubt he is elected: therefore whoſoeuer putteth his hope and confidence in Chriſt, conſtantly continuing vnto the end, he is one of the number of them, who are elected, and predeſtinated of

Rom. 8.

God

God to eternall life. Wherefore let the ſicke man or woman, repoſe all their hope of ſaluation in the mercie of God through Chriſt, and beleeue what the Goſpel ſaith of the Son of God: So ſhall it come to paſſe, (that as our Sauiour Chriſt himſelfe ſaith in the Goſpell of S. *Iohn*) he ſhall neuer periſh, but enioy euerlaſting life: For the Goſpell of Chriſt Ieſus, is a certaine meane, whereby the Father draweth to ſaluation them that are called. Whoſoeuer with Faith receiue and embrace it, and continue in the ſame Faith vnto the ende, theſe onely are declared to be elected, theſe are adopted into the ſonnes of God, theſe are made heires of the riches of heauen, theſe are ordained to eternall life, theſe are written in the Booke of life, as he ſaith in the *Apocalyps*. What need wee ſay much herein? The moſt certaine ſigne of Gods election is, when one beleeueth the Goſpel, and ſheweth himſelfe obedient to take Grace being offered.

Iohn 3 16.

Reuel. 13.

And here we muſt reſt (for thus farre is graunted vnto vs) and not through impi-

impious curioſitie, make too buſie enquirie into a more particular election. Onely beleeue the Goſpell, and thou mayeſt ſafely aſcend to thy election: but if the ſicke mans or ſick womans Faith be very weake & feeble, let them haue recourſe to Gods helpe, let them with vnfained teares bewaile their own vnbeliefe, deſire helpe againſt incredulitie, and their Faith to bee increaſed, let them pray for perſeuerance to the end, and make no doubt but they ſhall bee heard.

And firſt of all when the deuill caſteth theſe doubts, the ſicke man or woman muſt not thinke vpon ſome fewe, but of all penitent: For Chriſt biddeth all come vnto him, that labour. And Saint *Peter* in the *Actes* doth affirme, that all repentant obtaine pardon of their ſinnes, which put their truſt in Chriſt. And S. *Paul* ſaith, All are iuſtified through Chriſt, that beleeue. What neede wee many places? God would haue all men ſaued, as Saint *Paul* writeth to *Timothie*. And a few words after, Chriſt Ieſus himſelfe paid the price of

Act. 2. 4.

1. Tim. 2.

of Redemption for vs all. And in the third to the *Romans*, The iuſtice of God by Faith in Ieſus Chriſt, in all and vpon all that beleeue. And againe, God ſhut vp all vnder incredulitie, that hee might haue mercie vpon all. Of this ſort is that which Saint *Iohn* ſaith; That euery one which beleeueth in him, might not periſh but haue eternall life. And that of the Prophet *Ioel*, repeated, by S. *Paul* to the *Romans*; Euery one that calleth vpon the Name of the Lord ſhall be ſaued. But Sathan is more to bee feared, when (as the Apoſtle ſaith) Hee changeth himſelfe into an Angel of light: for oftentimes, whom hee cannot driue to deſperation, him hee ſtirreth vp to a certaine vngodly truſt of himſelfe, and makes him careleſſe, which hath alſo no leſſe danger in it. They that bee ſicke then, muſt deale warily, leſt, as the common ſaying is, in auoyding *Charybdis* they fall into *Scylla*, that is, they muſt be cautelous whilſt they labour to auoide one miſchiefe, that they fall not into a worſe: For God had rather haue a ſinner, thinking humbly and lowly of

Rom. 11. 32.

Iohn 3. 16.

Ioel 2.

2. Cor. 11.

himselfe, and acknowledging his offences, then a iust one thinking well of himselfe for his good deeds, and as we say, flattering himselfe: Which thing, that Parable in S. *Luke* of the Pharisee, and the Publican, doth plainly and manifestly teach. Let the sicke partie know then, or if he know not, let him learne to know the mind, counsels, and cogitations of the deuill: but and if Satan doe continue through temptations to be much troublesome, after the sicke partie hath aboue all things implored, and craued Gods helpe, let him with much boldnesse bid him auant, and disdaine and contemne that proude spirit, which can in no case indure contempt, and that we make, as it were, a derision and a mockage of him: For if by Gods help the sicke conceaue such strength that he dare doe this, then will Sathan leaue him.

Luk. 18.

Hitherto appertaineth that which S. *Iames* saith, Resist the deuill and hee will flie from you, that is, he will leaue to bee troublesome, and no more disturbe thee, if you doe valiantly resist him.

Iames 4.

him. Now he doth reſiſt him moſt (as I may ſo ſay) which doth make a mockerie at him, which without the ſingular aid and help of God, no man can do: For it is chiefly the worke of the holy Ghoſt in that laſt and needfulleſt time, to vphold the afflicted, that they be not ſubdued through euils, to ſtrengthen the weake, to comfort and make glad the ſorrowfull, and in the laſt combate and vtter deſpaire of all things to call them backe vnto a firme & liuely hope; and hereof he is called the Comforter. But that wee may briefly, and in a word confute all things which bring feare and terrour vnto vs in the houre of death, we may comprehend them all here as it were in one bundle: Doth the Law not obſerued, terrifie vs? Chriſt redeemed vs from the curſe of the Law himſelfe, himſelfe being made accurſed for vs. Next, doth ſin terrifie vs? By the Blood of Chriſt wee are waſhed and clenſed from our ſinnes, Chriſt appeared that hee might take away our ſins, Chriſt dyed for our ſinnes: Doth death terrifie vs? Through Chriſt we obtaine

Gal. 3.

immortall life; so that death is a certaine passage out of this world vnto the Father, and a gate to eternall life. Doth the anger and iudgement of God terrifie vs? Through Christ wee are reconciled vnto God; Through Christ, we are freed from the wrath of God; Through Christ, wee haue a passage vnto the Father; Christ, at the right hand of his Father, doth continually make intercession for vs; Christ is the propitiation for our sinnes. Doth Sathan terrifie vs? Him hath Christ ouercome, and triumphed ouer him being conquered: For S. *Paul* Col. 2. saith, Hee openly shewed principalities and powers depriued and spoiled, triumphing ouer them of himselfe alone. Doth hell and the torments of the damned terrifie vs? Christ hath broken open hell, and made a passage vnto heauen: For among other, that place out of Saint *Paul* cited out of *Osee* doth Ose. 13. prooue it. O death, where is thy sting? O hell, where is thy victorie? or as one noteth out of the Hebrew; I will be thy death, O death; O hell, I will bee thy pupishment.

What

What need we to ſay much? Chriſt aſcending aboue, as Saint *Paul* citeth out of the Booke of the Pſalmes, hath led captiuitie captiue, that is, hee hath in a triumphing maner led captiue the Deuil, Sin, Death, and Hell, the eternall enemies of mankinde, neither did hee it for himſelfe, but for vs: Wherefore Saint *Paul* ſayth, Thankes bee vnto God, who hath giuen vs victory thorow Ieſus Chriſt our Lord. Now theſe which follow are not worth the confuting, as to ſay, my bodie ſhall bee turned to duſt; for the ſame ſhall riſe againe incorruptible, glorious, powerfull, ſpirituall. But it is a miſerable thing to depart from all theſe good things in this life: Yea, but a Chriſtian man haſteth to goe to a bleſſed and an immortall life, abounding with all good things. Thou art grieued to leaue thy wife a widow, thy children fatherleſſe; Feare not, Chriſt ſhall take them vnto his patronage, and in their good time they ſhall come vnto thee. Thou ſhalt bee taken away from thy deare companions, from thy pleaſant friends, from

Pſal. 68. 18.

1. Cor. 15.

from thy neereſt neighbours and kinſfolkes; But thou ſhalt enioy the ſweeteſt company of God, and his Sonne our Lord and Sauiour Ieſus Chriſt, the companie of the holy Angels, of the Patriarchs, Prophets, Apoſtles, and in a word, of all the iuſt and godly men which haue beene ſince the beginning of the world.

Who would not aſpire and deſire with S. *Paul* to be diſſolued, and to be with theſe, who are all with Chriſt? But in this life, the pleaſant ſight of the Sun, the admirable ornament of the world, the varietie and beauty of heauenly bodies, of the earth euery where cladde with flowers, herbes, trees, fruits, and other incredible delights; laſt of all, the moſt beautiful, and as it were green ſpringing face of the nature of things, doth very much delight vs: Yea, but how much more will that bleſſed contemplation of the ſight of God delight vs, which truely ſo long as wee liue here, and are ſhut vp in theſe darke priſons of the bodie, our mind can neither conceiue, nor our tongue vtter?

Goe

Goe to then, whoſoeuer thou art, eare brother or ſiſter in the Lord, all are of dayly affaires being caſt away, nd this penſiueneſſe for wife, children, nd kinred, which trouble thee ſo uch, and all other trifles omitted, eare, trembling, and all error of mind, nd terror of ſinne layd aſide, prepare hy ſelfe cheerefully to die, and depart rom this world vnto a better with ala-rritie, in good hope and truſt of the in-finite mercie of God, through Ieſus Chriſt. And becauſe *Plato* ſayth no leſſe wiſely, then agreeable to holy Scrip-ture, Our life is a kind of peregrination, let vs at laſt returne home from this long pilgrimage: Therefore reioyce and bee glad; for out of a ſorrowfull exile thou muſt returne into thy coun-trey: For our countrey is heauen, with loue and deſire whereof, whoſo is not delighted, neither ſigheth, and longeth after it with all his ſoule, and forgetting all humane things, thinketh principally vpon it, hee may bee in worde onely, and ſhew perchance, but in very deede is no ſound and true Chriſtian; neither doth

doth hee take God for his Father, o
Christ for his brother; for as he is th
Son of God by birth, verity and nature
so are we his sons by grace & adoption
and therefore heires of God, and fellow
heires with Christ. O thrice, and mor
happie are they who beleeue thes
things constantly, and with a firme
faith, who with a sure hope and trus
expect the promised inheritance, and
in this expectation of heauenly good-
nesse, stirre and raise vp their minde
in sorrowes and afflictions, neither gi-
uing place to the enemies temptations,
being strengthened by Gods helpe, nor
at any time yeelde, or bee oppressed
with feare of the terrors of death, and
horror of hell, being by faith assured
to bee inheritors of heauen. But, O
miserable and too too wretched are
they, who in prosperitie and health ne-
uer remember these things, nor yet
take vpon them any serious cogitation
hereof, though death by many exam-
ples bee conuersant before their eyes
dayly, nor euer studie by any meanes
to free themselues from the fetters of
earthly

thly and worldly cares and plea-
ures, nor ſpeedily to remoone ill im-
diments; who when they haue liued
herwiſe then became Chriſtians, are
now grieued with a true and heart-
ſorrow of minde for their ſinnes,
ther doe now at laſt, though late,
plore Gods clemencie, prone to par-
on them, nor are thorowly perſwa-
ed, how to them that truely repent,
rdon is eaſily to bee obtained of our
eauenly Father, (Chriſt being our in-
ceſſour and Aduocate,) nor yet e-
eme the mercie of God greater then
eir ſinnes: Laſtly, who being firſt
pified without ſence of ſin in health,
er in ſickeneſſe are tormented with
nſcience of their owne ſinnes, and
rrified with a feeling of the iuſt wrath
God; do well neere fall into deſpaire
their ſaluation, and are in danger to
eriſh through feare and dread of eter-
al puniſhment, and without any hope
pardon, ready to runne to voluntary
eſtruction; neither dare call vpon
God, or with an vnſpeakeable ſigh im-
plore Gods aide and helpe, nor yet can
com-

comfort and vphold themselues with faith, and hope of promised mercie. These men therefore thus despairing and forsaken of themselues, must with all care bee helped as much as may bee, and haue comfort giuen them out of the holy Scripture: and first of all it is behouefull, and expedient to remember him of those sayings of Scripture, which bee most meete and needfull for him, as to put him in minde of the goodnesse, clemencie, and ready and prone mercie of God through Iesus Christ, of grace abounding aboue sin, of the infinite and vnspeakeable loue of our heauenly Father towards vs, whereby hee was willing to deliuer his onely Sonne to death for vs; of Christ our Mediatour and Aduocate, of the reconciliation of mankinde vnto God through Christ, of Christs satisfaction for the sinnes of the whole world; lastly, it is meete, I say, to remember them that are grieued with the burden and conscience of sin, with other comfortable sayings of this sort, whereof we haue spoken before, whereby wee

may

may comfort them who are almoſt loſt, and deliuer them from the mouth and iawes of Sathan, who are ready to bee deuoured.

Among other Articles of our beliefe, as alwayes in all our life, ſo eſpecially when death approcheth, wee muſt recite & often repeat theſe foure, of the true Catholike and vniuerſall Church of God, wherein is the communion of Saints, of the pardon and forgiueneſſe of ſinnes, of the reſurrection of the body, and the life euerlaſting, whereof becauſe I haue ſpoken before; and for that euery one ought to bee Catechized aforehand, I omit to ſay any more, and haſten to an ende.

Hitherto, by reaſons drawen from Scripture, we haue endeuoured to ſhew how the ſicke partie whom wee viſite, is to bee animated and encouraged vnto death: For theſe arguments of holy Scripture are more effectuall and powerfull to the diſtreſſed, then thoſe alleadged by the Philoſophers; for they for the moſt part, in animating men

men against death, alleadge only those common allegations, as the discommoditie of mans life, sickenesse, olde age, pouertie, disgrace, lacke of parents or friends, banishment, seruitude, griefe, feare; and other of like sort euils, miseries and calamities of our life, from all which, one death, all at once deliuereth vs; then of other things they afoord nothing certaine or approoued, which it behoooueth thee to knowe, and wherein thy mind may rest, that thou mayst begin to wish for death, or at lest leaue off immoderately to feare it, but wander, as it were, in grosse darkenesse, not being able further to proceed by any light, then that they may see what is probable, or, as I might say, keepe thee from stumbling; for either (say they) our selues remaine after death, and are blessed, or else in death are quite extinguished, and so are not wretched. Wherfore death ought not to be esteemed euill, which either maketh vs blessed, our soules remaining, or not miserable, when depriued of all sence. For so argueth *Cicero* in his Tusculane

que-

queſtions following, as he ſaith, probable coniectures, affirming no certainie. Whereas the Philoſophers auerre death to bee the ende of all calamities and miſeries of this life, this is too friuolous, and hath no force of comfort at all: For in the very terrors of approaching death, and in the diſtreſſe of conſcience, fearing the iudgement and wrath of God, greater euils ſeeme to remaine after death: ſo farre is death from bringing an end of all euils. For as in heauen there are rewards of their good deeds prepared for the godly: ſo for the wicked after they depart this life, there remaines a puniſhment for their wickedneſſe and euill deedes; whereof euery one that is a true Chriſtian indeed, and not in word and ſhew onely, ought to bee moſt aſſuredly perſwaded. Therefore if thou haue a reſpect vnto ſinne, death is not the neceſſitie of nature (as the Philoſophers thinke) but appointed by God as a puniſhment; neither is it a reſting from labour and miſeries, but as it were a gate to perpetuall miſerie and euerla-

ſting deſtruction: But if we haue reſpect vnto Chriſt, who hath aboliſhed ſinne, now death is a paſſage vnto euerlaſting bleſſedneſſe; but to them onely, who thorow faith, as liuely members, being graffed into Chriſts body, which is the Church, haue placed their onely hope of ſaluation in Chriſt alone. And the ſame Philoſophers haue much adoe, labouring to prooue the eternity and immortalitie of the ſoule, while by ſome ſlight reaſons they indeuour to ſhew, that by death man is not ſo blotted out, as hee is vtterly extinguiſhed, and that nothing of him remaineth. After all which adoe, they effect no more, but that the reader is ſent away much more vncertaine then hee was at firſt; ſo that they prooue little by their arguments, and yeelde no great comfort: but thoſe comforts which holy Scripture teacheth vs for theſe matters, thoſe verely are firme and certaine, and free Chriſtians from the feare of death and deſtruction, and bring hope to the godly, and worke in them a very certaine affiance of obtei-

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ning immortality, when the ſoule ſhall depart out of the bodie, and of attaining heauen among the Saints, where the bleſſed beholding God for euer, enioy vnſpeakeable and infinite pleaſures in euerlaſting glory and felicitie. Theſe kinde of arguments, as I haue ſayd, wee haue hitherto vſed, taken out of holy Scripture: Vnto which hee that will not yeelde conſent and truſt, hee may in name & title be eſteemed one, but indeed is no Chriſtian; neither is he to be numbred among the ſheepe of Chriſt, but among the Epicurean ſwine, and, to ſpeake briefly, (if hee ſo die) that mans ſaluation is vtterly to be deſpaired of: but if the heathen Philoſophers in olde time had had ſuch and ſo certaine comforts in death, as Chriſtians haue at this day, of the forgiueneſſe of their ſinnes, of the admirable loue, charitie, and beneuolence of God towards vs, of Chriſt, our Mediatour, Aduocate and Sauiour, of the future bleſſednesſe in heauen, propoſed vnto them in the words of God, and authoritie of holy Scripture, with what ioy

and tranquillitie of minde would they then haue liued? with what hope and alacritie would they haue departed this life? with what desire would they haue longed after that eternitie in their heauenly countrey? I greatly feare lest their diligent endeuour and carefulnes in finding out the immortalitie of the soule, will at the last iudgement condemne our sloth, and careleſſeneſſe in the Christian Religion: and their so laudable and excellent vertues in euery kinde, shall lay to our charge our vices, offences, and wickedneſſe, whereof wee haue no ende nor measure. The Philosophers, induced by very small reasons, when they supposed their soules were immortall, they verely did more then perswade themselues, and in this faith, or rather in this opinion, they did, as well as they could, vphold themselues in all troubles, and miseries; And beeing induced through this hope, although it were but smal and feeble; yet they desired to depart out of this life, and desired death, not onely with an indifferent, but with

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a ioyfull minde. Hence proceeded that exclamation: O excellent day, when out of this trouble and ſinke of miſchiefe,&c. What doth it then become Chriſtians to doe, who haue a moſt ſure hope and confidence conceiued from the word of God, of the immortality of the ſoule, of the reſurrection of the body, (whereof the Philoſophers could not haue ſo much as a ſuſpicion) and of euerlaſting life and felicitie? It is reported how a certaine yong man, reading *Platoes* booke of the immortalitie of the ſoule, did willingly put himſelfe to death, being incenſed with a certaine too vehement deſire and longing after eternitie, and bleſſeder life. And ſhall a Chriſtian man doubt, when God calleth him hence, willingly to meete with that death, on which immortality & bleſſednesſe waiteth? For that this ſhal be ſo, he hath it throughly & fully cõfirmed, not by any ſlight reaſons of the Philoſophers, but by the writing of the Prophets & Apoſtles,& by the very word of God, which cannot deceiue vs.

FINIS.

1 Confession of sinnes to God,

O Most mercifull Father, whose loue is infinite, whose mercy indureth for euer, I the most sinfull of all creatures, trusting in thy vnspeakeable loue, do appeare before thy Maiestie, confessing my manifold sins and transgressions, whereby I haue purchased to my selfe eternal death and condemnation, vnlesse thy mercy stand betweene mee and thy iudgements.

I confesse, O Lord, that I am altogether vnworthy of thy creatures. I am not worthy to looke vp to heauen, or to receiue those comforts wherewith thou vsest to cherish thy children. I confesse also, that I am of polluted lips, of an vncleane heart and soule, wallowing in the filth of sinne, and stinking in mine owne corruption, insomuch as I tremble before thy glorious presence. For when I seriously examine my life past, I finde it hath been spent, either sin-

ſinfully or vnfruitfully, my ſoule hauing been euer ready, ſtrong and able to execute euill, but ſlow and weake to performe ought that is good. How haue I ſpent my childhood, my youth, all the dayes of my life paſt? how my worldly eſtate, my health, my naturall parts? how the faculties of my ſoule, but either in committing euill, or omitting good? hauing dayly and hourely added vnto all ſinnes (againſt thee, my neighbour, and mine owne ſoule) by my originall corruption and infirmities; there beeing no part, within me or without me, free from filth or pollution.

My tongue and lips are prophane, my heart polluted, mine eyes blinded, mine eares defiled, my hands cloſed from doing good, my feete ſwift to commit euill, all parts generally ſtained with the vncleanneſſe of ſinne, ſinne of all ſorts and ſeaſons.

What then, O my wretched ſoule, wilt thou doe, ſeeing thou haſt committed ſo great things, againſt ſo iuſt, ſo great, ſo glorious a God? whom by

thine offences thou haſt iuſtly made thine enemie of ſo great a friend: of a mercifull Father, a iuſt & ſeuere Iudge. Whither wilt thou runne? whither wilt thou flie? or whoſe aid wilt thou implore? To whom wilt thou goe, but onely to the Lord whom thou haſt offended? for with the Lord there is mercie, and with him there is plenteous redemption.

Thou, O Lord, art compaſſionate to thoſe that repent them of their ſinnes, with a true and liuely faith in Chriſt Ieſus, whoſe bitter death and paſſion I ſet before thee, as a ſufficient attonement for all my ſinnes, and the ſinnes of the whole world: O Lord receiue this price, accept of this ſatisfaction.

And I beſeech thee, O bleſſed Sauiour, to intercede for mee, and ſuffer not ſo great a price as thou payedſt for me vterly to periſh. Remēber all the miſeries thou didſt endure for me, and looke not ſo much on my ſinnes, as on thine owne ſufferings. Thinke not ſo much on thy hate to a ſinner, as of thy loue to thine owne creature.

O

O ſweete Ieſus, as thou haſt giuen mee a ſight of my ſinnes, and the effects they haue wrought on mee; ſo giue mee a ſight of thy mercies and fauour towards mee. O reuiue and comfort mee, which am grieued and wearied with the burthen of my ſinnes. Caſt backe thine eyes of pitie on mee, as thou didſt on *Peter* when hee did forſweare thee. Let one ſmall drop of thy blood diſtil into my ſoule, to purge me from my ſinnes; that I being deliuered from all my offences, and the penaltie due for them, may hereafter be endued with wiſedome and ſtrength, to preuent and reſiſt the attempts of the fleſh, the world, and the deuill: The fleſh idle and voluptuous, the worlde vaine and curious, the deuill ſubtill and malicious; that ſo at the end of my dayes on earth, I may bee receiued to thy heauenly Tabernacle, there to reigne with thee world without end. Amen.

2. Confession of sinnes to God.

I will acknowledge my sinne, and my vnrighteousnesse will I not hide from thee.

O Most mercifull and louing Father in Iesus Christ, I most vile and wretched sinner fall downe before the footstoole of thy Maiestie, with vnfained and heartie sorrow confessing my manifold sinnes, which doe in number exceede the haires of my head, the starres of heauen, and the sands of the sea, being many times and greedily reiterated, and committed. I confesse, O Lord, I am the most polluted sinner on the face of the earth, defiled from the crowne of the head to the sole of the foot, with abominable sins and transgressions. I confesse, O Lord, that there is no day, no houre, no moment of time that passeth, wherin I doe not commit most horrid offences, and most desperate rebellions against thee; more and more prouoking thee to wrath by offending thy Lawes,

Lawes, deſpiſing thy Mercies, abuſing thy long ſufferings, and not fearing thy iudgements. O Lord, If thou hadſt wrought ſo much by ſecret inſpiration and outward meanes in them of *Tyre* and *Sydon*, and in other great ſinners, as thou haſt wrought in me, they would haue conuerted to thee in ſackecloth and aſhes: But, O Lord, I haue beene ſo farre from being conuerted, that all the faculties of my ſoule are peruerted; hauing beene alwayes readier to embrace the forbidden fruits of the fleſh, which lead to perdition, then to apprehend the fruits of the ſpirit, which lead to life and ſaluation.

O wretch that I am, who ſhall deliuer me from this bodie of death?

O Lord, I confeſſe, that if thou ſhouldeſt ſtrictly marke my miſdoings, I were vtterly loſt: But thy mercie towards Publicans, and other grieuous ſinners doth animate mee againſt deſparation; For of thee, O Lord, it is writen, that thy Mercies are aboue all the reſt of thy workes. Thou thy ſelfe, O Lord, haſt inuited all thoſe that are wearie,

wearie, and heauie laden with the multitude of their ſinnes, to come to thee, and thou wilt refreſh them.

Behold, O Lord, I come to thee ſo oppreſſed, ſo laden, caſt mee not off, but deliuer mee from the burden of my ſinnes, and the puniſhment due for them.

Receiue, O Lord, my looſe and loſt ſoule: Speake peace vnto it: reuiue my dead and deiected thoughts, and grant me aſſured confidence that my ſinnes are forgiuen. O let thy mercie in thy Sonnes Paſſion recouer that againe, which the malice of the deuill, & mine own fondnes hath drawen away from thee. Thou haſt enioyned vs to forgiue our brethren, as often as they offend: and wilt not thou (who art Mercie it ſelfe) doe vnto vs the like? Remember my ſins no longer; lay downe thy wrath: put them out of thy ſight, and remooue from mee the occaſion to nouriſh the like offences.

Behold, O Lord, I ſtand trembling before thee, expreſſing my griefe, and expecting thy grace. Thou who haſt created

created me, doe not deſtroy me. Thou who haſt giuen thine onely Sonne to redeeme mee, ſuffer not my ſinnes to riſe vp againſt mee, to condemne mee. Let not my wickedneſſe deſtroy the worke of thy goodneſſe; nor my iniquitie preuaile againſt thy mercie. Let my ſins be no longer a barre betweene my prayers and thy pittie, thy goodneſſe and my diſtreſſe. Say vnto my ſoule, I am thy ſaluation, and gouerne me hereafter by thy mercie, whom thou of thy goodneſſe haſt hitherto preſerued ſo graciouſly. Let ſinne haue no more dominion ouer me, but make it become lothſome vnto me; that ſo being purged from my former offences, and ſtrengthened againſt future temptations, I may ſo paſſe the remainder of my life here on earth, that I may be made fit to partake all the vnſpeakeable ioyes of the life to come: Which I beſeech thee to graunt, euen for Ieſus Chriſts ſake our onely Lord and Sauiour. Amen.

Mor-

Morning prayer.

O Lord, Almighty, and mercifull, whoſe mercie and goodnes far exceeds the reſt of thy works: vnto thee, I thy moſt vndutiful ſeruant doe offer vp this ſacrifice of praiſe and thanks for all thy bleſſings ſpirituall and temporall, from time to time heaped vpon me; and among the reſt, for ſafely bringing me to the beginning of this day. O Lord, giue mee grace to praiſe thy glorious Name for all thy benefits, which are ſo many in number, that I am not able to recount them, nor returne thee thankes ſufficient, and worthy of thee for them. But, good Lord, I humbly beſeech thee in thy Sonnes Name to accept them, weake and poore as they are: For without him they would be ſo farre from being accepted, as that they would pull downe thy wrath vpon mee. In his Name therfore, O Lord, I tender them vnto thee, deſiring thee, that as thou haſt taken away the darkeneſſe of the night,

night, and opened vnto vs the windowes of heauen; thou wouldeſt put away from me my blindneſſe and ignorance, faintnes and dulnes in prayer and good workes, that I may walke this, and all the dayes of my life in thy feare; ſo that all my actions may be bleſſed and proſperous vnto me.

Bleſſe me, O Lord, and all thy creatures to my comfort and vſe: bleſſe my parents, kindred, and friends. Defend me from all euils, preſent, and to come. Lead me not vtterly into temptation; but in the midſt of the tempeſts of tribulation, let me perceiue thy Fatherly helpe ready to ſuccour me. Good Lord giue me grace to vſe thy bleſſings moderately, and with a good conſcience. Encreaſe in me thankefulneſſe to thee, as thou haſt thy bleſſings to me. Keepe me this day and euer, from all dangers and temptation, all loſſes and aduerſitie. Deliuer me, O Lord, from ſudden death, if it be thy bleſſed will. Death, O Lord, I know, muſt be the end of all fleſh: but when wee ſhall die is not reuealed to fleſh and blood. I likewiſe know,

know, that thou commaundeſt vs to watch and be prepared againſt the vncertaintie of it: But Lord, I confeſſe and acknowledge, that I am not, nor can bee ſo ſufficiently prepared as I ought to be. Therefore, O Lord, when thou ſhalt be pleaſed (ſooner or later at thy bleſſed time) to call me out of this vale of miſerie, I humbly entreat thee, not to take me away ſuddenly, in a moment; but, good Lord, giue mee ſome time and ſpace, to make my reconciliation and peace with thy Maieſtie, and the world, whom ſo often and ſo grieuouſly I haue offended, and to ſettle all things pertaining to this tranſitory life: that ſo I may ioyfully and willingly leaue this wretched world, which is full of miſerie, cares and vexations, to reſt with thee in thine euerlaſting Kingdome, which is repleniſhed with all felicitie and glorie, and that for Ieſus ſake, my onely Mediatour, and Aduocate. Amen.

Eue-

Euening prayer.

Let my prayer (O Lord) bee set foorth as the incense, and the lifting vp of my hands as the Euening sacrifice.

O Lord God, most gracious and louing Father in Iesus Christ our Lord, I yeeld thee most humble thankes for thy manifold mercies and fauours shewed vnto mee this day past, wherein thou hast bountifully testified thy Fatherly prouidence ouer me, in the large vse of thy creatures, and gracious preseruation of me from all dangers. Good Lord, as thou hast hitherto so mercifully protected me; so shorten not now thy hand in this time of night and darkenes, wherin I poore wretched sinner haue most need of thy helpe and comfort. Let not the manifolde sinnes I haue committed this day, be a hinderance of thy fauour toward me; but wipe them out of thy booke, with the blood of thy

deare Sonne. Forgiue the euill I haue commited, and ſupply the good I haue left vndone. Keepe me, I beſeech thee, this night, and all my life from all euils, temptations, and feares. Lighten mine eyes that I ſleepe not in death. Giue mee a comfortable reſt to refreſh my bodie; and let it not be exceſſiue to ſatisfie the immoderate deſire of the fleſh, but onely to content nature.

And as my ſleepe comforts and frees my bodie from former paine: ſo let thy grace deliuer and diſcharge my ſoule from ſinne, that I may thinke of nothing which may offend thee, or pollute my ſelfe.

O Lord inſtruct me to conſider and meditate, that this ſleepe is a reſemblance of my laſt and long ſleepe, and my bed the image of my graue; and graunt that when I ſhall haue ſufficiently refreſhed my ſelfe, I may ariſe to thinke of thy Commaundements, and to keepe them, that as I ſhall ariſe from my bed, I may ariſe to newneſſe of life, and enioy thy bleſſings both ſpirituall and temporall: Which I beſeech

ſeech thee to graunt, for Ieſus Chriſts ſake, our only Sauiour and Redeemer. Amen.

Thankeſgiuing.

I will giue thankes alwayes to thee, O Lord: thy praiſe ſhall euer bee in my mouth.

GLORY, honour and praiſe, be giuen to thee, O Lord, Father moſt mercifull, which of thy endleſſe and infinite goodneſſe haſt ſo bountifully and largely extended thy bleſſings toward me, both of this life, and of the life to come.

For creating mee of nothing, and redeeming me, leſt I ſhould bee worſe then nothing; For giuing mee a ſenſible and reaſonable ſoule, and bodie; For preſeruing that ſoule and bodie from infinite dangers and perils, into which I ſee dayly diuers doe fall, leſſe deſeruing thy wrath then my ſelfe.

And not onely haſt thou deliuered me from dangers and aduerſity, but thou haſt heaped vpon mee both ſpirituall and temporall bleſſings, and benedictions: As the ſpirituall foode of thy bleſſed body: The temporall bleſſing of foode and ſuſtenance: The ſpirituall bleſſing of the clothing of righteouſneſſe: The temporall bleſſing of cloth and raiment: The ſpirituall inheritance prepared for mee in heauen: The temporall inheritance of a large portion on earth: The peace of a good conſcience with thee: The bleſſing of peace and vnitie with all men. And thankes be to thee, O Lord, thou haſt ſhewed me great and marueilous kindneſſe in a ſtrong Citie.

O mercifull God, foraſmuch as my ſoule longeth to yeelde prayſes vnto thee for all theſe benefits and bleſſings, but is not able to conceiue that which is worthy of thy diuine Maieſty, I humbly pray thee to open and enlarge my vnderſtanding, and to vnty my tongue, that I may both effectually feele thy mercies, and praiſe & laud thee for the ſame. And

And ſeeing, O Lord, that the time I haue to liue is but a ſhort remnant of dayes; worke in mee a deteſtation of ſinne, and worldly vanities. Make mee more zealous to ſerue thee, then hitherto I haue beene; more deuout in prayer; more feruent in ſpirit; more charitable to the poore; more watchfull ouer my wayes; more faithfull in my calling, and more abundant in all good workes. Let mee, in proſperity, remember the dayes of aduerſitie, and let the remainder of my life bee ſpent in expreſſing my thankfulnes to thee, for all thy bleſſings Spiritual and Temporall; that ſo repairing my former life miſ-ſpent, and in conſecrating my ſoule and bodie hereafter to doe thy holy will, I may at the laſt, bee receiued into thy euerlaſting kingdome:

Which I beſeech thee to graunt,
euen for Ieſus Chriſts ſake,
our onely Mediatour
and Aduocate.
Amen.

FINIS.